Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ta Ha

Revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

طه

20:1 Ta Ha.

مَآ أَنزَلْنَا عَلَيْكَ الْقُرْءَانَ لِتَشْقَى

20:2 We have not sent down the Qur'an unto you to cause you distress,

إِلاَّ تَذْكِرَةً لِّمَن يَخْشَى

20:3 But only as a Reminder to those who fear (Allah).

تَنزِيلاً مِّمَّنْ خَلَقَ الاٌّرْضَ وَالسَّمَـوَتِ الْعُلَى

20:4 A revelation from Him Who created the earth and high heavens.

الرَّحْمَـنُ عَلَى الْعَرْشِ اسْتَوَى

20:5 The Most Gracious Istawa the Throne.

لَهُ مَا فِي السَّمَـوَتِ وَمَا فِي الاٌّرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

20:6 To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

20:7 And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.

اللَّهُ لا إِلَـهَ إِلاَّ هُوَ لَهُ الاٌّسْمَآءُ الْحُسْنَى

20:8 Allah! There is no God but Him! To Him belong the Best Names.

The Qur'an is a Reminder and a Revelation from Allah

Allah says,

طه (١)

Ta Ha.

We have already discussed the separated letters at the beginning of Surah **Al-Baqarah**, so there is no need to repeat its discussion here.

Allah says,

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (٢)

We have not sent down the Qur'an unto you to cause you distress,

Juwaybir reported that Ad-Dahhak said,

> "When Allah sent the Qur'an down to His Messenger, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, `This Qur'an was only revealed to Muhammad to cause him distress.'
>
> Therefore, Allah revealed,

طه

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى

> **Ta Ha**. We have not sent down the Qur'an unto you to cause you distress, but only as a Reminder to those who fear (Allah).

The matter is not like the people of falsehood claim. Rather, whomever Allah gives knowledge to, it is because Allah wants him to have an abundance of good. This like what is confirmed in the Two **Sahihs** on the authority of Ibn Mas`ud, who said that the Messenger of Allah said,

مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّين

> Whomever Allah wants good for, then He gives him the understanding of the religion.

Mujahid commented on Allah's statement, مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (We have not sent down the Qur'an unto you to cause you distress), "This is like His statement,

مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا

> So recite as much of the Qur'an as may be easy (for you). (73:20)
>
> For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer.''

Qatadah said, مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (We have not sent down the Qur'an unto you to cause you distress),

> "No, by Allah, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise.''

Allah said,

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى (٣)

But only as a Reminder to those who fear (Allah).

> Allah revealed His Book and sent His Messenger as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allah, it is a remembrance in which Allah revealed what He permits and prohibits.

His saying,

تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى (٤)

A Revelation from Him (Allah) Who has created the earth and high heavens.

> means, `This Qur'an, which has come to you, O Muhammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and subtleties.'

It has been reported in a **Hadith**, which At-Tirmidhi and others graded as authentic, that;

> the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years.

Concerning Allah's statement,

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (٥)

The Most Gracious **Istawa** the Throne.

A discussion concerning this has already preceded in Surah **Al-A`raf**, so there is no need to repeat it here.

The safest path to take in understanding this, is the way of the **Salaf** (predecessors). Their way was to accept that which has been reported concerning this from the Book and the **Sunnah** without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures.

Concerning Allah's statement,

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (٦)

To Him belong all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

> This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He.

Concerning Allah's statement,

... وَمَا تَحْتَ الثَّرَى

and all that is under the soil. Muhammad bin Ka`b said,

> "This means that which is beneath the seventh earth.''

Concerning Allah's statement,

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى (٧)

And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.

> This means that He Who revealed this Qur'an, has also created the high heavens and the earth and

He knows that which is secret and what is even more hidden.

As Allah says,

قُلْ أَنزَلَهُ الَّذِى يَعْلَمُ السِّرَّ فِى السَّمَـوَتِ وَالاٌّرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيماً

Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.'' (25:6)

Ali bin Abi Talhah reported that Ibn Abbas said,

يَعْلَمُ السِّرَّ وَأَخْفَى (He knows the secret and that which is yet more hidden),

"The secret is what the son of Adam hides within himself, and

وَأَخْفَى (that which is yet more hidden),

is the deeds of the son of Adam, which are hidden before he does them.

Allah knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge.

In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person. (31:28)

Concerning Allah's statement,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاء الْحُسْنَى (٨)

Allah! There is no God but Him! To Him belongs the Best Names.

This means, `He Who revealed this Qur'an to you (O Muhammad), He is Allah, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

20:9 And has there come to you the story of Musa!

ذْ رَأَى نَاراً فَقَالَ لأَهْلِهِ امْكُثُوا

20:10 When he saw a fire, he said to his family: "Wait!

إِنِّى ءَانَسْتُ نَاراً لَّعَلِّى آتِيكُمْ مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى

Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.''

A Discussion of the Message of Musa

Allah tells,

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى (٩)

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا ...

And has there come to you the story of Musa! When he saw a fire, he said to his family: "Wait!

From this point, Allah begins to mention the story of Musa, how revelation began to come to Him, and Allah's speaking directly to him.

This occurred after Musa had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has

been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintry night.

Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

... إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ ...

Verily, I have seen a fire; perhaps I can bring you some burning brand,

This means a flame from a fire.

In another **Ayah** he said,

أَوْ جَذْوَةٍ مِّنَ النَّارِ

or a burning firebrand. (28:29)

This is a coal that has a burning flame.

لَّعَلَّكُمْ تَصْطَلُونَ

that you may warm yourselves. (28:29)

This proves that it was in fact cold weather at that time.

Concerning his statement, **بِقَبَسٍ** (some burning brand).

This proves that it was dark.

In reference to his statement,

... أَوْ أَجِدُ عَلَى النَّارِ هُدًى (١٠)

or find some guidance at the fire.

> This means someone who can guide me to the road.
>
> This proves that he lost the road.

This is as Ath-Thawri reported from Abu Sa`id Al-A`war, from Ikrimah, from Ibn Abbas that he said concerning Allah's statement, أَوْ أَجِدُ عَلَى النَّارِ هُدًى (or find some guidance at the fire),

> "This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Musa) saw the fire he said, `Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"

فَلَمَّآ أَتَاهَا نُودِىَ يمُوسَى

20:11 And when he came to it (the fire), he was called by name: "O Musa!''

إِنِّى أَنَاْ رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

20:12 "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.''

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى

20:13 "And I have chosen you. So listen to that which will be revealed (to you)!''

إِنَّنِى أَنَا اللَّهُ لا إِلَـهَ إِلا أَنَاْ فَاعْبُدْنِى وَأَقِمِ الصَّلَوةَ لِذِكْرِى

20:14 "Verily, I am Allah! There is no God but Me, so worship Me, and perform Salah for My remembrance.''

إِنَّ السَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى

20:15 "Verily, the Hour is coming -- and I am almost hiding it -- that every person may be rewarded for that which he strives.''

فَلاَ يَصُدَّنَّكَ عَنْهَا مَن لاَّ يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى

20:16 "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish.''

The First Revelation to Musa

Allah, the Exalted, says,

فَلَمَّا أَتَاهَا ...

And when he came to it,

This is referring to the fire when he approached it.

... نُودِي يَا مُوسَى (١١)

He was called by name: "O Musa!''

In another **Ayah** it says,

نُودِىَ مِن شَاطِىءِ الْوَادِى الأَيْمَنِ فِى الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يمُوسَى إِنِّى أَنَا اللَّهُ

He was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah.'' (28:30)

However, here Allah says,

إِنِّي أَنَا رَبُّكَ ...

Verily, I am your Lord!

meaning, `the One Who is talking to you and addressing you,'

... فَاخْلَعْ نَعْلَيْكَ ...

So take off your shoes;

Ali bin Abi Talib, Abu Dharr, Abu Ayub and others of the **Salaf** said,

"They (his sandals) were from the skin of a donkey that was not slaughtered.''

It has also been said that;

he was only commanded to remove his sandals due to respect for the blessed spot.

Concerning Allah's statement,

... إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٢)

you are in the sacred valley, **Tuwa**.''

طُوًى (**Tuwa**) Ali bin Abi Talhah said that Ibn Abbas said,

"It is the name of the valley.''

Others have said the same.

This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down.

It has also been said that it means `doubly sacred' and that **Tuwa** is something that has repetitious blessings.

However, the first opinion is most correct. It is similar to Allah's statement,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

When his Lord called him in the sacred valley of **Tuwa**. (79:16)

Allah's statement,

وَأَنَا اخْتَرْتُكَ ...

And I have chosen you.

is similar to His statement,

إِنْى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَـلَـتِي وَبِكَلَـمِي

I have chosen you above men by My Messages, and by My speaking (to you). (7:144)

This means over all human beings of that time.

It has also been said that Allah said, "O Musa, do you know why I chose to speak to you directly out of all of the people!''

Musa said, "No.''

Allah then said, "Because I have not made anyone humble himself as much as you have humbled yourself. ''

Concerning Allah's statement,

... فَاسْتَمِعْ لِمَا يُوحَى (١٣)

So listen to that which will be revealed.

"Now listen to what I say to you and what I reveal to you.''

إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا ...

Verily, I am Allah! There is no God but Me,

This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except Allah alone, Who has no partners.

Concerning Allah's statement,

... فَاعْبُدْنِي ...

so worship Me,

This means, "Single Me out alone for worship, and establish My worship without associating anything with Me.''

... وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

and perform **Salah** for My remembrance.

It has been said that this means,

"Pray in order to remember Me.''

It has also been said that it means,

"And establish the prayer whenever you remember Me.''

There is a supporting evidence for this second statement in a **Hadith** recorded by Imam Ahmad from Anas, who said that the Messenger of Allah said,

إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا، فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللهَ تَعَالَى قَالَ:

... وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allah said,

And perform **Salah** for My remembrance.

In the Two **Sahihs** it is reported from Anas that the Messenger of Allah said,

مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِك

Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.

Concerning Allah's statement,

إِنَّ السَّاعَةَ ءاَتِيَةٌ ...

Verily, the Hour is coming,

> This means that it is established and there is no avoiding it. It will be and it is inevitable.

Concerning Allah's statement,

... أَكَادُ أُخْفِيهَا ...

I am almost hiding it,

Ad-Dahhak related from Ibn Abbas that he used to recite it as,

> "I almost kept it hidden -- from myself.''
>
> Ibn Abbas then would say,
>
> "Because nothing is ever hidden from Allah's Self.''

Ali bin Abi Talhah reported from Ibn Abbas that he said, أَكَادُ أُخْفِيهَا (I am almost hiding it),

> "This means that no one knows its appointed time except Me (Allah).''
>
> Allah also said,
>
> ثَقُلَتْ فِى السَّمَـوَتِ وَالاٌّرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً
>
> Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. (7:187)
>
> This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth.

Concerning Allah's statement,

... لِتُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى (١٥)

that every person may be rewarded for that which he strives.

"I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did.''

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it. (99:7-8)

إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

You are only being requited for what you used to do. (52:16)

Allah said,

فَلاَ يَصُدَّنَّكَ عَنْهَا مَنْ لاَ يُؤْمِنُ بِهَا ...

Therefore, let not divert you the one who believes not therein,

The address here is directed towards all individuals who are responsible (and capable of taking heed to this message).

This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

... وَاتَّبَعَ هَوَاهُ فَتَرْدَى (١٦)

but follows his own lusts, divert you therefrom, lest you perish.''

فَتَرْدَى (lest you perish),

This means that you will be destroyed and ruined.

وَمَا يُغْنِى عَنْهُ مَالُهُ إِذَا تَرَدَّى

And what will his wealth avail him when he goes down (in destruction)! (92:11)

وَمَا تِلْكَ بِيَمِينِكَ يمُوسَى

20:17 "And what is that in your right hand, O Musa''

قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِى وَلِىَ فِيهَا مَأَرِبُ أُخْرَى

20:18 He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.''

قَالَ أَلْقِهَا يمُوسَى

20:19 (Allah) said: "Cast it down, O Musa!''

فَأَلْقَـهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَى

20:20 He cast it down, and behold! It was a snake, moving quickly.

قَالَ خُذْهَا وَلاَ تَخَفْ سَنُعِيدُهَا سِيَرتَهَا الاٍّولَى

20:21 Allah said: "Grasp it and fear not; We shall return it to its former state.''

The Stick of Musa turned into a Snake

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah).

Concerning Allah's statement,

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى (١٧)

And what is that in your right hand, O Musa!

Some of the scholars of **Tafsir** have said,

> "He (Allah) only said this to him in order to draw his attention to it.''

It has also been said,

> "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now.''

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى

And what is that in your right hand, O Musa,

> This is an interrogative phrase for the purpose of affirmation.

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا ...

He said: "This is my stick, whereon I lean...''

> I lean on it while I am walking.

... وَأَهُشُّ بِهَا عَلَى غَنَمِي ...

and wherewith I beat down branches for my sheep,

> This means, `I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them.'

Abdur-Rahman bin Al-Qasim reported from Imam Malik that he said,

> "(It is) when a man places his staff into a branch and shakes it so that its leaves and fruit will fall

without breaking the stick. It is not the same as striking or beating.''

Maymun bin Mahran also said the same.

Concerning his statement,

... وَلِيَ فِيهَا مَآرِبُ أُخْرَى (١٨)

and wherein I find other uses.

This means other benefits, services and needs besides this.

Some of the scholars took upon themselves the burden of mentioning many of these obscure uses.

Concerning Allah's statement,

قَالَ أَلْقِهَا يَا مُوسَى (١٩)

(Allah) said: "Cast it down, O Musa!''

"Throw down this stick that is in your right hand, O Musa.''

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى (٢٠)

He cast it down, and behold! It was a snake, moving quickly.

This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

تَسْعَى (moving quickly), moving restlessly.

Then Allah said,

قَالَ خُذْهَا وَلَا تَخَفْ ...

Allah said: "Grasp it and fear not;

Concerning Allah's statement,

... سَنُعِيدُهَا سِيرَتَهَا الْأُولَى (٢١)

We shall return it to its former state.

the form that it was in, as you recognized it before.

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوءٍ ءَايَةً أُخْرَى

20:22 "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,''

لِنُرِيَكَ مِنْ ءَايَـتِنَا الْكُبْرَى

20:23 "That We may show you (some) of Our greater signs.''

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

20:24 "Go to Fir`awn! Verily, he has transgressed.''

قَالَ رَبِّ اشْرَحْ لِى صَدْرِى

20:25 He said: "O my Lord! Open for me my chest.''

وَيَسِّرْ لِى أَمْرِى

20:26 "And ease my task for me;''

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِى

20:27 "And loosen the knot from my tongue,''

يَفْقَهُوا قَوْلِي

20:28 "That they understand my speech.''

وَاجْعَل لِّى وَزِيراً مِّنْ أَهْلِى

20:29 "And appoint for me a helper from my family,''

هَـرُونَ أَخِى

20:30 "Harun, my brother.''

اشْدُدْ بِهِ أَزْرِى

20:31 "Increase my strength with him,''

وَأَشْرِكْهُ فِى أَمْرِى

20:32 "And let him share my task,''

كَىْ نُسَبِّحَكَ كَثِيراً

20:33 "That we may glorify You much,''

وَنَذْكُرَكَ كَثِيراً

20:34 "And remember You much,''

إِنَّكَ كُنتَ بِنَا بَصِيراً

20:35 "Verily, You are ever seeing us.''

The Hand of Musa turning White without any Disease

This is the second sign of Musa. That is Allah has commanded him to place his hand into the opening of his garment, as is clearly stated in another **Ayah**. It mentioned here merely as a passing reference, saying:

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ ...

And press your hand to your side:

Allah said in another **Ayah**,

وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَـنِ مِن رَّبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ

> And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir`awn and his chiefs. (28:32)

Mujahid said, **وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ** (And press your hand to your side:),

> "This means put your palm under your upper arm.''

When Musa put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon.

Concerning His statement,

... تَخْرُجْ بَيْضَاء مِنْ غَيْرِ سُوءٍ ...

it will come forth white, without any disease,

> This means without any leprosy, ailment, or disfigurement.
>
> This was stated by Ibn Abbas, Mujahid, Ikrimah, Qatadah, Ad-Dahhak, As-Suddi and others.

Al-Hasan Al-Basri said,

> "He brought it out, and by Allah, it was as if it were a lamp. From this Musa knew that he had surely met his Lord, the Mighty and Sublime.''
>
> ... آيَةً أُخْرَى (٢٢)
>
> as another sign,''
>
> This is the second sign of Musa.

Allah says,

لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى (٢٣)

That We may show you (some) of Our greater signs.

Allah commanded Musa to go to Fir`awn to convey the Message

Allah said,

اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (٢٤)

Go to Fir`awn! Verily, he has transgressed.

This means, "Go to Fir`awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord.''

The Supplication of Musa

Allah tells,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥)

وَيَسِّرْ لِي أَمْرِي (٢٦)

(Musa) said: "O my Lord! Open for me my chest, and ease my task for me.''

Musa requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allah at all, and that he knew of no god for his subjects other than himself.

Along with this, Musa lived in his home for a period of time as a child. He stayed in Fir`awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an

outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allah alone, without associating partners with Him.

This is why he said,

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

وَيَسِّرْ لِي أَمْرِي

> O my Lord! Open for me my chest, and ease my task for me.
>
> > This means, "I cannot perform this task if You do not help me, aid me and support me.''

وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي (٢٧)

يَفْقَهُوا قَوْلِي (٢٨)

And loosen the knot from my tongue, that they understand my speech.

> This is referring to the lisp that he had.

This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters.

> However, he did not ask Allah to remove this affliction all together. Rather, he asked for removal of his stammering so the people would understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that

took place with his tongue. Allah informed of what Fir`awn said concerning him,

أَمْ أَنَآ خَيْرٌ مِّنْ هَـذَا الَّذِى هُوَ مَهِينٌ وَلاَ يَكَادُ يُبِينُ

Am I not better than this one who is despicable and can scarcely express himself clearly! (43:52)

This means that he is not eloquent in speech.

Concerning Allah's statement,

وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي (٢٩)

هَارُونَ أَخِي (٣٠)

And appoint for me a helper from my family, Harun, my brother.

This was also a request from Musa concerning something not pertaining to himself. That was his request for the assistance of his brother, Harun.

Ath-Thawri reported from Abu Sa`id, from Ikrimah, who said that Ibn Abbas said,

"Harun was made a Prophet at the same moment that Musa was made a Prophet.''

Ibn Abi Hatim recorded that;

A'ishah went out intending to perform Umrah and stopped to camp among some Bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother!''

The people said, "We do not know.''

The man said, "By Allah, I know.''

A'ishah said, "I said to myself about his swearing, that he should not swear such an oath, singling

himself out as knowing what person was of most benefit to his brother.''

The man said, "It is Musa, when he asked for Prophethood to be bestowed upon his brother.''

Then A'ishah said, "By Allah, he has spoken truthfully.''

This is why Allah commended Musa by saying,

وَكَانَ عِندَ اللَّهِ وَجِيهاً

And he was honorable before Allah. (33:69)

Concerning Musa's statement,

اشْدُدْ بِهِ أَزْرِي (٣١)

Increase my strength with him.

Mujahid said,

"This means to make my back strong.''

وَأَشْرِكْهُ فِي أَمْرِي (٣٢)

And let him share my task.

make him my consultant in this matter.

كَيْ نُسَبِّحَكَ كَثِيرًا (٣٣)

وَنَذْكُرَكَ كَثِيرًا (٣٤)

That we may glorify You much, and remember You much.

Mujahid said,

"A servant of Allah is not considered of those who remember Allah much until he remembers Allah while standing, sitting and lying down.''

Concerning his statement,

إِنَّكَ كُنتَ بِنَا بَصِيرًا (٣٥)

Verily, You are ever seeing us.

This means in Your choosing us, giving us the Prophethood and sending us to Your enemy, Fir`awn. So unto You is all praise for this.

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

20:36 (Allah) said: "You are granted your request, O Musa!''

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى

20:37 "And indeed We conferred a favor on you another time (before).''

إِذْ أَوْحَيْنَآ إِلَى أُمِّكَ مَا يُوحَى

20:38 "When We inspired your mother with that which We inspired.''

أَنِ اقْذِفِيهِ فِى التَّابُوتِ فَاقْذِفِيهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُ

20:39 "Saying: `Put him (the child) into the Tabut and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.'

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَى عَيْنِى

And I endued you with love from Me, in order that you may be brought up under My Eye.''

إِذْ تَمْشِى أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَن يَكْفُلُهُ

20:40 "When your sister went and said: `Shall I show you one who will nurse him!'

فَرَجَعْنَـكَ إِلَى أُمِّكَ كَى تَقَرَّ عَيْنُها وَلاَ تَحْزَنَ

So We restored you to your mother, that she might cool her eyes and she should not grieve.

وَقَتَلْتَ نَفْساً فَنَجَّيْنَـكَ مِنَ الْغَمِّ وَفَتَنَّـكَ فُتُوناً...

Then you did kill a man, but We saved you from great distress and tried you with a heavy trial.''

Glad Tidings of the acceptance of Musa's Supplication and the Reminder of the Previous Blessings

Allah tells,

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى (٣٦)

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى (٣٧)

إِذْ أَوْحَيْنَا إِلَى أُمِّكَ مَا يُوحَى (٣٨)

أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ ...

(Allah) said: "You are granted your request, O Musa! And indeed We conferred a favor on you another time (before).When We inspired your mother with that which We inspired. Saying: `Put him (the child) into the **Tabut** and put it into the river; then the river shall cast it up on the bank,

This is a response from Allah to His Messenger, Musa, for what he requested from His Lord. It also contains a reminder of Allah's previous favors upon him.

> The first was inspiring his mother when she was breastfeeding him and she feared that Fir`awn and his chiefs would kill him.

Musa was born during a year in which they (Fir`awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The

river carried him away and she became grieved and distressed, as Allah mentioned about her when He said,

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً إِن كَادَتْ لَتُبْدِى بِهِ لَوْلا أَن رَّبَطْنَا عَلَى قَلْبِهَا

And the heart of the mother of Musa became empty. She was very near to disclose his (case) had We not strengthened her heart. (28:10)

So the river carried him to the home of Fir`awn.

فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوّاً وَحَزَناً

Then the people of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief. (28:8)

Means that this was a destined matter, decreed by Allah.

They were killing the male children of the Israelites for fear of Musa's arrival. Therefore, with Allah having the great authority and the most perfect power, He determined that Musa would not be raised except upon Fir`awn's own bed. He would be sustained by Fir`awn's food and drink, while receiving the love of Fir`awn and his wife.

This is why Allah said,

... يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ...

and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,

This means that I made your enemy love you.

Salamah bin Kuhayl said, وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي (And I endued you with love from Me),

"This means, `I made My creatures love you.'"

... وَلِتُصْنَعَ عَلَى عَيْنِي (٣٩)

in order that you may be brought up under My Eye.

Abu `Imran Al-Jawni said,

"This means, `You will be raised under Allah's Eye.'"

Concerning Allah's statement,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَى مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا...

When your sister went and said: `Shall I show you one who will nurse him!' So We restored you to your mother, that she might cool her eyes.

When he was accepted into the house of Fir`awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them.

Allah, the Exalted, says,

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ

And We had already forbidden (other) foster suckling mothers for him. (28:12)

Then, his sister came and said,

هَلْ أَدُلُّكُمْ عَلَى أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَـصِحُونَ

Shall I direct you to a household who will rear him for you, and look after him in a good manner. (28:12)

She meant, "Shall I guide you to someone who can nurse him for you for a fee.''

So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir`awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and

comfort because of him, in this life and even more so in the Hereafter.

Allah, the Exalted, says here,

...فَرَجَعْنَاكَ إِلَى أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ...

So We restored you to your mother, that she might cool her eyes and she should not grieve.

This means that she should not grieve over you.

... وَقَتَلْتَ نَفْسًا ...

Then you killed man,

This means that he killed a Coptic person (the people of Egypt, Fir`awn's people).

... فَنَجَّيْنَاكَ مِنَ الْغَمِّ ...

but We saved you from great distress,

This is what he was feeling due to Fir`awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan.

This is when the righteous man said to him,

لاَ تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّـلِمِينَ

Fear you not. You have escaped from the people who are wrongdoers. (28:25)

... وَفَتَنَّـكَ فُتُوناً فَلَبِثْتَ سِنِينَ فِى أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَـى قَدَرٍ يمُوسَى

20:40 ... Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!

وَاصْطَنَعْتُكَ لِنَفْسِى

20:41 And I have chosen you for Myself.

اذْهَبْ أَنتَ وَأَخُوكَ بِـَايَـتِى وَلاَ تَنِيَا فِى ذِكْرِى

20:42 Go you and your brother with My Ayat, and do not, you both, slacken and become weak in My remembrance.

اذْهَبَآ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى

20:43 Go both of you to Fir`awn, verily, he has transgressed.

فَقُولاَ لَهُ قَوْلاً لَّيِّناً لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

20:44 And speak to him mildly, perhaps he may accept admonition or fear (Allah).

Choosing Musa to go to Fir`awn and to be Soft and Gentle in His Invitation

Then Allah says,

... وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (٤٠)

... Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!

Allah, the Exalted, says in His address to Musa that he had lived among the people of Madyan, avoiding Fir`awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allah and His predetermined will, without him having any set appointment. This entire situation was under the control of Allah, Blessed be He,

the Most High. He compels His servants and His creatures to whatever end He wills.

This is why Allah says, ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (Then You came here according to the fixed term which I ordained (for you), O Musa!),

Mujahid said,

> "For a set appointment.''

Abdur-Razzaq recorded that Ma`mar reported from Qatadah that he said, ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى (Then You came here according to the fixed term which I ordained (for you), O Musa!),

> "For the decree of Messengership and Prophethood.''

Concerning Allah's statement,

وَاصْطَنَعْتُكَ لِنَفْسِي (٤١)

And I have chosen you for Myself.

> This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will.''

Concerning the **Tafsir** of this **Ayah**, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

> الْتَقَى آدَمُ وَمُوسَى فَقَالَ مُوسَى: أَنْتَ الَّذِي أَشْقَيْتَ النَّاسَ وَأَخْرَجْتَهُمْ مِنَ الْجَنَّةِ،
>
> فَقَالَ آدَمُ: وَأَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَتِهِ وَاصْطَفَاكَ لِنَفْسِهِ، وَأَنْزَلَ عَلَيْكَ التَّوْرَاةَ؟
>
> قَالَ: نَعَمْ،
>
> قَالَ: فَوَجَدْتَهُ مَكْتُوبًا عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟
>
> قَالَ: نَعَمْ،
>
> فَحَجَّ آدَمُ مُوسَى

Adam and Musa met, and Musa said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise.''

Adam said, "Are you the one whom Allah chose for His Message, and He selected you for Himself and He revealed the **Tawrah** to you?''

Musa replied, "Yes.''

Then Adam said, "Did you find that it was preordained upon me before He (Allah) created me?''

Musa replied, "Yes.''

Therefore, Adam defeated Musa's argument.

Both Al-Bukhari and Muslim recorded this narration.

Concerning Allah's statement,

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي ...

Go you and your brother with My **Ayat**,

This means with My proofs, evidences and miracles.

... وَلَا تَنِيَا فِي ذِكْرِي (٤٢)

And do not, you both, slacken and become weak in My remembrance.

Ali bin Abi Talhah related from Ibn Abbas that he said,

"This means do not be slow.''

Mujahid reported that Ibn Abbas said,

"This means do not be weak.''

The meaning here is that they should not slacken in the remembrance of Allah. Rather, they both should remember Allah during their meeting with

Fir`awn so that the remembrance of Allah can be an aid for them against him. The remembrance of Allah would be their strength and their power that would defeat him.

Allah's statement;

اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى (٤٣)

Go both of you to Fir`awn, Verily, he has transgressed.

means that he has rebelled and become haughty and insolent against Allah and he has disobeyed Him.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى (٤٤)

And speak to him mildly, perhaps he may accept admonition or fear (Allah).

This **Ayah** contains a great lesson. Even though Fir`awn was the most insolent and arrogant of people and Musa was the friend of Allah among His creation at that time, Musa was still commanded to speak to Fir`awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results.

This is as Allah, the Exalted, says,

ادْعُ إِلِى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَـدِلْهُم بِالَّتِى هِىَ أَحْسَنُ

Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. (16:125)

Concerning Allah's statement,

... لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

perhaps he may accept admonition or fear (Allah).

This means that perhaps he will recant from that which he is in of misguidance and destruction,

أَوْ يَخْشَى (or he will fear), meaning that he will become obedient due to fear of Allah.

This is as Allah says,

لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُوراً

> For such who desires to remember or desires to show his gratitude. (25:62)

Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

قَالاَ رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَى

20:45 Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.''

قَالَ لاَ تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى

20:46 He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.''

فَأْتِيَاهُ فَقُولاَ إِنَّا رَسُولاَ رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْنَـكَ بِـَايَةٍ مِّن رَّبِّكَ وَالسَّلَـمُ عَلَى مَنِ اتَّبَعَ الْهُدَى

20:47 "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!''

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى

20:48 `Truly, it has been revealed to us that the torment will be for him who denies, and turns away.`''

Musa's fear of Fir`awn and Allah's strengthening Him

Allah, the Exalted, informs that Musa and Harun pleaded to Allah, expressing their grievance to him:

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَى (٤٥)

Both of them said: "Verily, we fear lest he should hasten to punish us or lest he should transgress."

They meant that Fir`awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it.

Ad-Dahhak reported from Ibn Abbas that he said that;

transgress here means, "To exceed the bounds.''

قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَى (٤٦)

He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.''

meaning; "Do not fear him (Fir`awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support.''

فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ ...

So go you both to him, and say: "Verily, we are both Messengers of your Lord...''

... فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ...

so let the Children of Israel go with us, and torment them not;

Musa admonishes Fir`awn

Concerning his statement,

... قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ ...

indeed, We have come with a sign from your Lord!

meaning with evidence and a miracle from your Lord.

... وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى (٤٧)

And peace will be upon him who follows the guidance!

meaning, `peace be upon you if you follow the guidance.'

Because of this, when the Messenger of Allah wrote a letter to Heraclius, the emperor of Rome, beginning with,

بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ،

مِنْ مُحَمَّدٍ رَسُولِ اللهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ،

سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ،

فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، فَأَسْلِمْ تَسْلَمْ يُؤْتِكَ اللهُ أَجْرَكَ مَرَّتَيْنِ

In the Name of Allah, the Most Gracious, the Most Merciful.

From Muhammad, the Messenger of Allah, to Heraclius the emperor of Rome.

Peace be upon him who follows the guidance. Thus, to proceed:

Verily, I invite you with the invitation of Islam. So accept Islam and you will be safe, and Allah will give you a double reward.

Due to this, Musa and Harun said to Fir`awn,

... وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى (٤٨)

And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies, and turns away.

In His flawless revelation, Allah has revealed to us that torment is prepared exclusively for those who reject the signs of Allah and turn away from His obedience.

As Allah says,

فَأَمَّا مَن طَغَى

وَءاثَرَ الْحَيَوةَ الدُّنْيَا

فَإِنَّ الْجَحِيمَ هِىَ الْمَأْوَى

Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire. (79:37-39)

Allah, the Exalted, also says,

فَأَنذَرْتُكُمْ نَاراً تَلَظَّى

لاَ يَصْلَـهَآ إِلاَّ الأَشْقَى

الَّذِى كَذَّبَ وَتَوَلَّى

Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away. (92:14-16)

Allah also says,

فَلاَ صَدَّقَ وَلاَ صَلَّى

وَلَـكِن كَذَّبَ وَتَوَلَّى

So he neither believed nor prayed! But on the contrary, he belied and turned away. (75:31-32)

This means that he denied with his heart and turned away by his actions.

قَالَ فَمَن رَّبُّكُمَا يمُوسَى

20:49 Fir`awn said: "Who then, O Musa, is the Lord of you two!''

قَالَ رَبُّنَا الَّذِى أَعْطَى كُلَّ شَىءٍ خَلْقَهُ ثُمَّ هَدَى

20:50 (Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.''

قَالَ فَمَا بَالُ الْقُرُونِ الاٍّولَى

20:51 (Fir`awn) said: "What about the generations of old!''

قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَـبٍ

20:52 (Musa) said: "The knowledge thereof is with my Lord, in a Record.

لاَّ يَضِلُّ رَبِّى وَلاَ يَنسَى

My Lord neither errs nor forgets.''

The Conversation between Musa and Fir`awn

Allah, the Exalted, informs about Fir`awn that he said to Musa, in his rejection of the existence of a Supreme Maker and

Creator, Who is the God of everything and his own Lord and Owner:

قَالَ فَمَن رَّبُّكُمَا يَا مُوسَى (٤٩)

(Fir`awn) said: "Who then, O Musa, is the Lord of you two!"

> meaning "Who is the one who called you forth and sent you! For verily, I do not know him and I have not given you any god other than myself.''

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (٥٠)

(Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.''

Ali bin Abi Talhah related that Ibn Abbas said,

> "He is saying that He created a mate for everything.''

Ad-Dahhak said that Ibn Abbas said,

> "He made the man a man, and the donkey a donkey and the sheep a sheep.''

Layth bin Abi Sulaym reported from Mujahid that he said,

> "He gave everything its form.''

Ibn Abi Najih said that Mujahid said,

> "He fashioned the creation of every moving creature.''

Sa`id bin Jubayr said concerning His statement, **أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى** ((Who) gave to each thing its form and nature, then guided it aright),

> "He gave each of His creatures what is suitable for its creation.''

Therefore, He did not give man the form of a wild beast, nor did He give wild beasts the form of the dog.

Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating.

Some of the scholars of **Tafsir** have said that this statement, "He gave to each thing its form and nature, then guided it aright,'' is similar to Allah's statement,

وَالَّذِى قَدَّرَ فَهَدَى

And Who has measured; and then guided. (87:3)

This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it.

In this **Ayah** Musa is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى (٥١)

(Fir`awn) said: "What about the generations of old!''

The most correct opinion concerning the meaning of this, is that when Musa informed Fir`awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir`awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allah. In other words, "If the matter is as you say, then what happened to those people! They did not worship your Lord. Instead they worshipped other gods besides Him.''

قَالَ عِلْمُهَا عِندَ رَبِّي فِي كِتَابٍ ...

(Musa) said: "The knowledge thereof is with my Lord, in a Record.

Musa said to him, in response to this, that if they did not worship Allah, then Allah knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allah's Book (of decrees). This Book is called **Al-Lawh Al-Mahfuz** (The Preserved Tablet) and it is the Book of Deeds.

... لَّا يَضِلُّ رَبِّي وَلَا يَنسَى (٥٢)

My Lord neither errs nor forgets.

> This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections.
>
> The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.

الَّذِى جَعَلَ لَكُمُ الاٌّرْضَ مَهْداً وَسَلَكَ لَكُمْ فِيهَا سُبُلاً وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِ أَزْوَاجاً مِّن نَّبَـتٍ شَتَّى

20:53 Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

كُلُواْ وَارْعَوْاْ أَنْعَـمَكُمْ إِنَّ فِى ذلِكَ لأَيَـتٍ لاٌّوْلِى النُّهَى

20:54 Eat and pasture your cattle; verily, in this are Ayat for men of understanding.

مِنْهَا خَلَقْنَـكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

20:55 Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.

وَلَقَدْ أَرَيْنَـهُ ءَايَـتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى

20:56 And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.

The Completion of Musa's Reply to Fir`awn

This is from the completion of Musa's speech concerning the description of His Lord when Fir`awn asked him about Him.

He (Musa) said, الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى (He Who gave to each thing its form and nature, then guided it aright).

Then, Fir`awn attempted to present some argumentative rebuttal during Musa's reply. Yet, Musa continued by saying,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا ...

Who has made earth for you like a bed;

"He is the One Who made the earth as a bed for you.''

Some recited the word as **Mihadan** and others recited it as **Mahdan**, which means `a place of rest that you settle down upon.'

It also may mean `that which you stand upon, sleep upon or travel upon its back.'

... وَسَلَكَ لَكُمْ فِيهَا سُبُلًا ...

and has opened ways for you therein.

This means, `He made roads for you to walk upon their shoulders.'

This is just as He, the Exalted, said,

وَجَعَلْنَا فِيهَا فِجَاجاً سُبُلاً لَّعَلَّهُمْ يَهْتَدُونَ

And placed therein broad highways for them to pass through, that they may be guided. (21:31)

... وَأَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى (٥٣)

and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.

referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ...

Eat and pasture your cattle (therein);

meaning, `something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

... إِنَّ فِي ذَلِكَ لَآيَاتٍ ...

Verily, in this are **Ayat**.

This means proofs, signs and evidences.

... لِّأُوْلِي النُّهَى (٥٤)

for men of understanding.

meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allah, and there is no true Lord other than Him.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى (٥٥)

Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.

meaning, `the earth is your beginning. For your father, Adam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.'

The statement, "And from it We shall bring you out once again,'' means,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً

On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while! (17:52)

This **Ayah** is similar to Allah's statement,

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out.'' (7:25)

Musa showed Fir`awn all of the Signs but He did not believe

Concerning Allah's statement,

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى (٥٦)

And indeed We showed him (Fir`awn) all Our **Ayat**, but he denied and refused.

This means that the proofs, signs and evidences were established against Fir`awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression.

This is as Allah, the Exalted, says,

وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْماً وَعُلُوّاً

And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. (27:14)

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يمُوسَى

20:57 He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa!''

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِداً لاَّ نُخْلِفُهُ نَحْنُ وَلاَ أَنتَ مَكَاناً سُوًى

20:58 "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.''

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًى

20:59 (Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).''

Fir`awn describes Musa's Proofs as being Magic and Their Agreement to hold a Contest

Allah tells,

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى (٥٧)

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنتَ مَكَانًا سُوًى (٥٨)

He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa! Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.''

Allah, the Exalted, informs of what Fir`awn said to Musa when he showed him the great proof. This great sign to

Fir`awn was Musa casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness.

At this, Fir`awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us.''

Fir`awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing.''

... فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا ...

so appoint a meeting between us and you,

> Meaning, `a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.'

With this, Musa said to them,

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ ...

(Musa) said: "Your appointed meeting is the day of the festival,

> That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering.
>
> This day was selected so that all of the people could witness the power of Allah to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers.

This is why Musa said,

... وَأَن يُحْشَرَ النَّاسُ ...

and let the people assemble,

> meaning all of them.

... ضُحًى (٥٩)

when the sun has risen (forenoon).

meaning in the morning, just before noon.

In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day.

Ibn Abbas said,

"The day of their festivity was the day of **`Ashura**'.''

As-Suddi, Qatadah and Ibn Zayd said,

"It was the day of their great celebration.''

Sa`id bin Jubayr said,

"It was the day of their great bazaar.''

These statements are not contradictory.

I say that Allah destroyed Fir`awn and his armies on a day similar to this, just as is confirmed in the **Sahih**.

Abdur-Rahman bin Zayd bin Aslam said,

"It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not.''

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى

20:60 So Fir`awn withdrew, devised his plot and then came back.

قَالَ لَهُمْ مُّوسَى وَيْلَكُمْ لاَ تَفْتَرُواْ عَلَى اللَّهِ كَذِباً فَيُسْحِتَكُم بِعَذَابٍ

20:61 Musa said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment.

وَقَدْ خَابَ مَنِ افْتَرَى

And surely, he who invents a lie (against Allah) will fail miserably.''

فَتَنَـزَعُواْ أَمْرَهُمْ بَيْنَهُمْ وَأَسَرُّواْ النَّجْوَى

20:62 Then they debated one with another what they must do, and they kept their talk secret.

قَالُواْ إِنْ هَـذَنِ لَسَاحِرَنِ يُرِيدَانِ أَن يُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى

20:63 They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way.''

فَأَجْمِعُواْ كَيْدَكُمْ ثُمَّ ائْتُواْ صَفّاً وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى

20:64 "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.''

The Meeting of the Two Parties, Musa's Propagation of the Message and the Magicians

Allah informs,

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى (٦٠)

So Fir`awn withdrew, devised his plot and then came back.

Allah, the Exalted informs that when Fir`awn and Musa agreed to an appointed meeting at a specified place and time, Fir`awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time.

This is as Allah says,

وَقَالَ فِرْعَوْنُ ائْتُونِى بِكُلِّ سَـحِرٍ عَلِيمٍ

> And Fir`awn said: "Bring me every well-versed sorcerer.'' (10:79)

Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival.

Fir`awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left.

Then, Musa came forward leaning upon his stick accompanied by his brother Harun.

The magicians were standing in front of Fir`awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day.

They wanted to please him and he was promising them and inspiring them. They said,

فَلَمَّا جَآءَ السَّحَرَةُ قَالُواْ لِفِرْعَوْنَ أَإِنَّ لَنَا لأَجْرًا إِن كُنَّا نَحْنُ الْغَـلِبِينَ

قَالَ نَعَمْ وَإِنَّكُمْ إِذاً لَّمِنَ الْمُقَرَّبِينَ

> Will there surely be a reward for us if we are the winners! He (Fir`awn) said: "Yes, and you shall then verily be of those brought near (to myself).'' (26:41-42)

قَالَ لَهُم مُّوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا ...

Musa said to them: "Woe unto you! Invent not a lie against Allah...''

This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allah.''

... فَيُسْحِتَكُمْ بِعَذَابٍ ...

lest He (Allah) should destroy you completely by a torment.

This means, `He will destroy you with a destructive punishment that will not spare anything, or anyone.'

... وَقَدْ خَابَ مَنِ افْتَرَى (٦١)

فَتَنَازَعُوا أَمْرَهُم بَيْنَهُمْ ...

"...And surely, he who invents a lie will fail miserably.'' Then they debated one with another what they must do,

It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet.''

Another said, "No, he is only a magician.''

There are other opinions that have been mentioned about what they discussed. And Allah knows best.

Allah's statement,

... وَأَسَرُّوا النَّجْوَى (٦٢)

and they kept their talk secret.

means, they held secret counsel among themselves about this matter.

قَالُوا إِنْ هَذَانِ لَسَاحِرَانِ ...

They said: "Verily, these are two (**Hadhan**) magicians...''

This is a way of speaking with some of the Arabs and this **Ayah** has been recited according to the grammar of their dialect.

There are also others who recite it as, (إِنَّ هَذَانِ لَسَاحِرَانِ) Which carries the same meaning, "Verily, these are two (**Hadhayn**) magicians.''

This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion.

The main point is that the magicians said among themselves,

> "You all know that this man and his brother (Musa and Harun) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir`awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel you from your land.''

> ... يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا ...

> Their object is to drive you out from your land with magic,

Concerning Allah's statement,

... وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى (٦٣)

and to take you away from your exemplary way.

> This means, `they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two

(Musa and Harun) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you.''

Ibn Abbas mentioned concerning Allah's statement, وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى (and to take you away from your exemplary way),

"This means their kingdom, which they were in, and their livelihood.''

Abdur-Rahman bin Zayd said,

"This superior way means that which they were upon.''

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ...

So devise your plot, and assemble in line.

This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother.''

... وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى (٦٤)

And whoever overcomes this day will be indeed successful.

meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Musa), He will gain great leadership.''

قَالُواْ يمُوسَى إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى

20:65 They said: "O Musa! Either you throw first or we be the first to throw!''

قَالَ بَلْ أَلْقُوا۟

20:66 (Musa) said: "Nay, throw you (first)!''

فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً مُّوسَى

20:67 So Musa conceived fear in himself.

قُلْنَا لاَ تَخَفْ إِنَّكَ أَنتَ الاٌّعْلَى

20:68 We (Allah) said: "Fear not! Surely, you will have the upper hand.''

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوا۟

20:69 "And throw that which is in your right hand! It will swallow up that which they have made.

إِنَّمَا صَنَعُوا۟ كَيْدُ سَاحِرٍ وَلاَ يُفْلِحُ السَّـحِرُ حَيْثُ أَتَى

That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.''

فَأُلْقِىَ السَّحَرَةُ سُجَّداً قَالُوا۟ آمَنَّا بِرَبِّ هَـرُونَ وَمُوسَى

20:70 So the magicians fell down prostrate. They said: "We believe in the Lord of Harun and Musa.''

The Competition, Musa's Victory, and the Magician's Faith

Allah tells,

قَالُوا يَا مُوسَى ...

They said: "O Musa!

Allah, the Exalted, informs about the magicians when they met Musa, that they said to Musa,

... إِمَّا أَن تُلْقِيَ ...

"Either you throw first...''

meaning, "you go first.''

... وَإِمَّا أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَى (٦٥)

قَالَ بَلْ أَلْقُوا ...

"...or we be the first to throw!''

(Musa) said: "Nay, throw you (first)!''

This means, `you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

... فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى (٦٦)

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

In another **Ayah** it says that when they threw,

وَقَالُواْ بِعِزَّةِ فِرْعَونَ إِنَّا لَنَحْنُ الْغَـلِبُونَ

Then said: "By the might of Fir`awn, it is we who will certainly win!'' (26:44)

And Allah, the Exalted, says,

سَحَرُواْ أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic. (7:116)

Here, He says in this **Surah**,

... فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَى

Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other.

Concerning Allah's statement,

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَى (٦٧)

So Musa conceived fear in himself.

This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَى (٦٨)

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ...

We (Allah) said: "Fear not! Surely, you will have the upper hand. And throw that which is in your right hand! It will swallow up that which they have made.

Thus, Allah revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast.

At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was

clear. The truth prevailed and the magic was proven to be falsehood.

This is why Allah said,

... إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى (٦٩)

That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.

So when the magicians saw the event and witnessed it with their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Musa had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be,'' and it is. Therefore, when this happened, they fell down into prostration to Allah.

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا ...

So the magicians fell down prostrate.

... قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى (٧٠)

They said: "We believe in the Lord of Harun and Musa.''

They said, "We believe in the Lord of all that exists, the Lord of Musa and Harun!''

This is why Ibn Abbas and Ubayd binUmayr both said,

"At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith.''

The Number of Magicians

Ibn Abi Hatim recorded that Ibn Abbas said,

"The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came.''

Ibn Abi Hatim also reported that Al-Awza'i said,

> "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it.''

It is reported from Sa`id bin Jubayr that he said concerning Allah's statement, فَأُلْقِيَ السَّحَرَةُ سُجَّدًا (So the magicians fell down prostrate),

> "They saw their places (in Paradise) made clear before them while they were in their prostration.''
>
> Ikrimah and Al-Qasim bin Abi Bizzah both said the same.

قَالَ ءَامَنتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِى عَلَّمَكُمُ السِّحْرَ

20:71 (Fir`awn) said: "Believe you in him before I give you permission! Verily, he is your chief who has taught you magic.

فَلأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلاَفٍ وَلأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَاباً وَأَبْقَى

So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment.''

قَالُواْ لَن نُّؤْثِرَكَ عَلَى مَا جَآءَنَا مِنَ الْبَيِّنَـتِ وَالَّذِى فَطَرَنَا

20:72 They said: "We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us.

فَاقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِي هَـذِهِ الْحَيَوةَ الدُّنْيَآ

So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world.''

إِنَّآ آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـيَـنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ

20:73 "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.

وَاللَّهُ خَيْرٌ وَأَبْقَى

And Allah is better as regards reward in comparison to your reward, and more lasting.''

Fir`awn's turning against the Magicians, His threatening Them and Their Reply

Allah, the Exalted, informs of Fir`awn's disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

قَالَ آمَنتُمْ لَهُ ...

(Fir`awn) said: "Believe you in him (Musa),

This means, "Do you have faith in him!''

... قَبْلَ أَنْ آذَنَ لَكُمْ ...

before I give you permission,

meaning, "I have not commanded you to do so, by which you have rebelled against me.''

Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

... إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ...

Verily, he is your chief who has taught you magic.

> meaning "You all only took your magic from Musa and you have made an agreement with him against me and my subjects, that you would help him be victorious.''
>
> Allah says in another **Ayah**,
>
> إِنَّ هَـذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى الْمَدِينَةِ لِتُخْرِجُواْ مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ
>
> Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know. (7:123)

Then he began threatening them. He said to them,

... فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ ...

So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,

> meaning, "I will certainly make an example of you, I will kill you in a public execution.''

Ibn Abbas said,

> "Thus, he was the first person to ever do this (public execution, crucifixion).''
>
> This was reported by Ibn Abi Hatim.

Concerning Allah's statement,

... وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى (٧١)

And you shall surely know which of us can give the severe and more lasting torment.

> This means, "You say that my people and I are astray and that you (magicians), Musa and his people are following correct guidance, but you will come to know who will be punished and remain punished.''

So when he attacked with this and threatened them, their souls eased them because of their belief in Allah, the Mighty and Sublime. They exclaimed,

قَالُوا لَن نُّؤْثِرَكَ عَلَى مَا جَاءنَا مِنَ الْبَيِّنَاتِ ...

They said: "We prefer you not over what have come to us of the clear signs...''

> meaning, "We do not chose you over the guidance and conviction that we have received. ''

... وَالَّذِي فَطَرَنَا ...

and to Him (Allah) Who created us.

It could be that they were swearing, "By He Who has created us.''

It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean,

> "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir`awn)!''

... فَاقْضِ مَا أَنتَ قَاضٍ ...

So decree whatever you desire to decree,

> "Do whatever you wish and whatever your hands are able to achieve.''

... إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا (٧٢)

for you can only decree (regarding) this life of the world.

meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode.''

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا ...

Verily, we have believed in our Lord, that He may forgive us our faults,

"Whatever evils that we did.''

It specifically means, `which we were forced to do of magic, in order to oppose the sign of Allah and the miracle of His Prophet.'

Ibn Abi Hatim recorded that Ibn Abbas said concerning Allah's statement, **وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ** (and the magic to which you compelled us),

"Fir`awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Farama. He said, `Teach them knowledge that no one in the land knows.'''

Ibn Abbas then said,

"They were of those who believed in Musa and they were of those who said,

آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ...

We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.''

Abdur-Rahman bin Zayd bin Aslam said the same.

Allah's statement,

... وَاللَّهُ خَيْرٌ وَأَبْقَى (٧٣)

And Allah is better as regards reward in comparison to your reward, and more lasting.

means, "He is better for us than you.''

وَأَبْقَى (and more lasting), More lasting in reward than what you promised us and made us aspire to.

It is apparent that Fir`awn (may Allah curse him) was bent upon their punishment, and that what he did to them was a mercy from Allah for them. This is why Ibn Abbas and others of the **Salaf** said,

> "They woke up in that morning as magicians, but they became witnesses of faith by the evening.''

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِماً فَإِنَّ لَهُ جَهَنَّمَ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَى

20:74 Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live.

وَمَن يَأْتِهِ مُؤْمِناً قَدْ عَمِلَ الصَّـلِحَـتِ فَأُوْلَـئِكَ لَهُمُ الدَّرَجَـتُ الْعُلَى

20:75 But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,

جَنَّـتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا الاٌّنْهَـرُ خَـلِدِينَ فِيهَا وَذلِكَ جَزَآءُ مَن تَزَكَّى

20:76 `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.

The Magicians admonish Fir`awn

The clear intent of this is to be a completion of what the magicians admonished Fir`awn with. They warned him of the vengeance of Allah and His eternal and everlasting punishment. They also encouraged him to seek Allah's eternal and endless reward.

They said,

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا ...

Verily, whoever comes to his Lord as a criminal,

This means, whoever meets Allah on the Day of Judgment while being a criminal.

... فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى (٧٤)

then surely, for him is Hell, wherein he will neither die nor live.

This is similar to Allah's statement,

لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُواْ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ نَجْزِى كُلَّ كَفُورٍ

Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! (35:36)

Allah also said,

وَيَتَجَنَّبُهَا الاٌّشْقَى

الَّذِى يَصْلَى النَّارَ الْكُبْرَى

ثُمَّ لاَ يَمُوتُ فِيهَا وَلاَ يَحْيَا

But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live. (87:11-13)

وَنَادَوْاْ يمَـلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَّـكِثُونَ

And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us.''

He will say: "Verily, you shall abide forever.'' (43:77)

Imam Ahmad bin Hanbal recorded that Abu Sa`id Al-Khudri said that the Messenger of Allah said,

أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاسٌ تُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ فَتُمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا

فَحْمًا أُذِنَ فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُثُّوا عَلَى أَنْهَارِ الْجَنَّةِ،

فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا عَلَيْهِمْ،

فَيَنْبُتُونَ نَبَاتَ الْحِبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ

The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals.

Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise.

It will then be said, "O people of Paradise, pour (water) over them.''

Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.

A man among the people said, "It is as if the Messenger of Allah lived in the desert.''

This is how Muslim recorded this narration in his **Sahih**.

Concerning Allah's statement,

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ ...

But whoever comes to Him (Allah) as a believer, and has done righteous good deeds,

whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

... فَأُوْلَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى (٧٥)

for such are the high ranks,

Paradise, which has the highest levels, the most tranquil rooms and the nicest homes.

Imam Ahmad reported from Ubadah bin As-Samit that the Prophet said,

الْجَنَّةُ مِائَةُ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،

وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةً، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمُ اللهَ فَاسْأَلُوهُ الْفِرْدَوْس

Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth.

Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allah, then ask Him for Al-Firdaws.

This narration was also recorded by At-Tirmidhi.

In the Two **Sahihs** it is recorded that the Messenger of Allah said,

إِنَّ أَهْلَ عِلِّيِّينَ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَابِرَ فِي أُفُقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ

قَالُوا: يَا رَسُولَ اللهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ

قَالَ: بَلى، وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللهِ وَصَدَّقُوا الْمُرْسَلِين

Verily, the people of the **`Illiyyin** will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them.

The people said, "O Messenger of Allah, these are the dwellings of the Prophets.''

He replied, (Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allah and they believed the Messengers.

In the **Sunan** collections this narration is mentioned with the additional wording,

وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمَا

And verily Abu Bakr and Umar are of them and they will be most favored.

His saying,

جَنَّاتُ عَدْنٍ ...

Adn Gardens,

meaning established as a residence.

It is merely used here in reference to the high ranks mentioned previously.

... تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ...

under which rivers flow, wherein they will abide forever,

meaning that they will abide in it for eternity.

... وَذَلِكَ جَزَاء مَن تَزَكَّى (٧٦)

and such is the reward of those who purify themselves.

One who purifies himself from dirt, filth and associating partners with Allah. This is the person who worships Allah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

وَلَقَدْ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

20:77 And indeed We revealed to Musa: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.''

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ

20:78 Then Fir`awn pursued them with his hosts, but the sea (Al-Yamm) completely overwhelmed them and covered them up.

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى

20:79 And Fir`awn led his people astray, and he did not guide them.

The Children of Israel leave Egypt

Allah tells,

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي ...

And indeed We revealed to Musa: "Travel by night with My servants,

Allah, the Exalted, informs that He commanded Musa to journey at night with the Children of Israel, when Fir`awn refused to release them and send them with Musa. He was to take them away from Fir`awn's captivity.

Allah expounds upon this in **Surahs** other than this noble **Surah**.

Musa left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir`awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his lands and provinces. He said to them,

إِنَّ هَـؤُلاءِ لَشِرْذِمَةٌ قَلِيلُونَ

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ

Verily, these indeed are but a small band. And verily, they have done what has enraged us. (26:54-55)

Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

فَلَمَّا تَرَآءَا الْجَمْعَانِ

And when the two hosts saw each other. (26:61)

This means that each person of the two parties was looking at the other party.

فَلَمَّا تَرَآءَا الْجَمْعَانِ قَالَ أَصْحَـبُ مُوسَى إِنَّا لَمُدْرَكُونَ

قَالَ كَلاَّ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ

The companions of Musa said: "We are sure to be overtaken.''

(Musa) said: "Nay, verily, with me is my Lord. He will guide me.'' (26:61-62)

Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa,

... فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا ...

And strike a dry path for them in the sea.

So Musa struck the sea with his stick and he said, "Split for me, by the leave of Allah.''

Thus, it split, and each separate part of the water became like a huge mountain.

Then, Allah sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land.

For this reason Allah said,

... فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ دَرَكًا ...

> and strike a dry path for them in the sea, fearing neither to be overtaken...
>
> This means being caught by Fir`awn.

... وَلَا تَخْشَى (٧٧)

nor being afraid.

> meaning, "Do not be afraid of the sea drowning your people.''

Then, Allah, the Exalted, said,

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُم مِّنَ الْيَمِّ ...

Then Fir`awn pursued them with his hosts, but the sea (**Al-Yamm**) completely overwhelmed them,

> **Al-Yamm** means the sea.

... مَا غَشِيَهُمْ (٧٨)

and covered them up.

> meaning, covered them up with a thing that was well-familiar to them in such a situation, as Allah states;
>
> وَالْمُؤْتَفِكَةَ أَهْوَى
>
> فَغَشَّـهَا مَا غَشَّى
>
> And He destroyed the overthrown cities. So there covered them that which did cover. (53:53-54)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى (٧٩)

And Fir`awn led his people astray, and he did not guide them.

As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

يبَنِى إِسْرَءِيلَ قَدْ أَنجَيْنَـكُمْ مِّنْ عَدُوِّكُمْ وَوَاعَدْنَـكُمْ جَانِبَ الطُّورِ الاٌّيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى

20:80 O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,

كُلُواْ مِن طَيِّبَـتِ مَا رَزَقْنَـكُمْ وَلاَ تَطْغَوْاْ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى

20:81 (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.

وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَى

And he on whom My anger descends, he is indeed perished.

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَـلِحَاً ثُمَّ اهْتَدَى

20:82 And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtada.

A Reminder for the Children of Israel of Allah's Favors upon Them

Allah reminds the Children of Israel;

يَا بَنِي إِسْرَائِيلَ قَدْ أَنجَيْنَاكُم مِّنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَى (٨٠)

O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you **manna** and quail,

Allah reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir`awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched.

Allah said,

وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ

And We drowned Fir`awn people while you were looking. (2:50)

Al-Bukhari recorded that Ibn Abbas said,

"When the Messenger of Allah came to Al-Madinah, he found the Jews fasting the day of **`Ashura'**. Therefore he asked them about it and they said, `This is the day that Allah gave Musa victory over Fir`awn.'

Then, the Prophet said,

نَحْنُ أَوْلَى بِمُوسَى فَصُومُوه

We have more right to Musa (than them), so fast it.

Muslim also recorded this narration in his **Sahih**.

Then, Allah made a covenant with Musa and the Children of Israel on the right side of the Mountain, after the destruction of Fir`awn.

This is the Mountain upon which Allah spoke to Musa and He told Musa's people to look at it when they requested to see Allah.

It is also the same Mountain upon which Musa was given the **Tawrah**, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allah relates in the forth coming **Ayat**.

The **manna** and quails have previously been discussed in Surah **Al-Baqarah** and other **Surahs**.

Manna was a sweet substance that descended upon them from the sky and the quail (**Salwa**) was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allah upon them. It was a manifestation of Allah's good treatment of them. For this reason Allah says,

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ...

Eat of the **Tayyibat** wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.

> This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you.''
>
> ...فَيَحِلَّ عَلَيْكُمْ غَضَبِي ...
>
> lest My anger should justly descend on you.
>
> > This means, "I will become angry with you.''

... وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى (٨١)

And he on whom My anger descends, he is indeed perished.

Ali bin Abi Talhah related that Ibn Abbas said,

"This means that he will indeed be made miserable.''

Concerning Allah's statement,

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ...

And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,

meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did.''

Allah, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf.

Concerning Allah's statement,

... تَابَ ...

who repents,

This means to turn away from what one was involved in of disbelief, associating partners with Allah, disobedience of Allah or hypocrisy.

Concerning Allah's statement, وَآمَنَ (and believes),

This means the person's belief in his heart.

وَعَمِلَ صَالِحًا (and does righteous deeds),

his action with his bodily limbs.

Concerning Allah's statement,

... ثُمَّ اهْتَدَى (٨٢)

and then **Ihtada**.

Ali bin Abi Talhah related that Ibn Abbas said,

"This means that he then does not doubt.''

Qatadah said,

> "This means he adheres to Islam until he dies.''

We see here that there is a specific order in which these things are presented.

This is similar to Allah's saying,

> ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُواْ وَتَوَاصَوْاْ بِالصَّبْرِ وَتَوَاصَوْاْ بِالْمَرْحَمَةِ
>
> Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion. (90:17)

وَمَآ أَعْجَلَكَ عَن قَومِكَ يمُوسَى

20:83 "And what made you hasten from your people, O Musa!

قَالَ هُمْ أُوْلاءِ عَلَى أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى

20:84 He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.''

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِىُّ

20:85 (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.''

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَـنَ أَسِفاً

20:86 Then Musa returned to his people in a state of anger and sorrow.

قَالَ يَقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْداً حَسَناً أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى

He said: "O my people! Did not your Lord promise you a fair promise! Did then the promise seem to you long in coming Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me!''

قَالُواْ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَـكِنَّا حُمِّلْنَآ أَوْزَاراً مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِىُّ

20:87 They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Samiri suggested.''

فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَّهُ خُوَارٌ

20:88 Then he took out for them a calf which was mooing.

فَقَالُواْ هَـذَآ إِلَـهُكُمْ وَإِلَـهُ مُوسَى فَنَسِىَ

They said: "This is your god, and the god of Musa,'' but he had forgotten.

أَفَلاَ يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلاَ يَمْلِكُ لَهُمْ ضَرّاً وَلاَ نَفْعاً

20:89 Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good!

Musa goes to the Appointment with Allah and the Children of Israel succumb to worship the Calf

Allah relates what happened when Musa traveled with the Children of Israel after Fir`awn's destruction.

فَأَتَوْاْ عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَّهُمْ قَالُواْ يَمُوسَى اجْعَلْ لَّنَآ إِلَـهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

إِنَّ هَـؤُلاۤءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَـطِلٌ مَّا كَانُواْ يَعْمَلُونَ

And they came upon a people devoted to some of idols. They said: "O Musa! Make for us god as they have gods.'' He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain.'' (7:138-139)

Then, Allah made a covenant with Musa of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these number of days, during both the day and night. Thus, Musa made haste to go to the Mountain and he left his brother, Harun, in charge over the Children of Israel.

This is why Allah says,

وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَى (٨٣)

قَالَ هُمْ أُولَاء عَلَى أَثَرِي ...

"And what made you hasten from your people, O Musa!''

He said: "They are close on my footsteps.''

These means that they have arrived and are settled near the Mountain.

... وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى (٨٤)

and I hastened to You, O my Lord, that You might be pleased.

meaning, "So You will be more pleased with me.''

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ (٨٥)

(Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.''

Allah informs His Prophet, Musa, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Samiri had made for them.

During this time period, Allah wrote for Musa the Tablets, which contained the **Tawrah**.

Allah said,

وَكَتَبْنَا لَهُ فِى الأٌّلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلاً لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُواْ بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَسِقِينَ

And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to take the better therein. I shall show you the home of evildoers.'' (7:145)

This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command.''

Concerning Allah's statement,

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا ...

Then Musa returned to his people in a state of anger and sorrow (**Asif**).

This means that after Allah informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the **Tawrah**, which contained their **Shariah** (Law), this was a great honor for them. For they were a people who used

to worship other than Allah. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allah said that he (Musa) returned to them in a state of anger and sorrow. The word for sorrow used here is **Asif**, which is used to emphasize to the severity of his anger.

Mujahid said,

"In a state of anger and sorrow means worried.''

Qatadah and As-Suddi said,

"**Asif** here means in a state of sadness because of what his people had done after him.''

... قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ...

He (Musa) said: "O my people! Did not your Lord promise you a fair promise...''

This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things You have already witnessed how He helped you defeat your enemy (Fir`awn) and He made you victorious over him and He blessed you with other bounties as well through His help.''

... أَفَطَالَ عَلَيْكُمُ الْعَهْدُ ...

Did then the promise seem to you long in coming,

meaning, `in waiting for what Allah had promised you and forgetting His previous favors and the covenant that He made with you before.'

... أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ ...

Or did you desire that wrath should descend from your Lord on you,

The word `Or' here means `Nay, but.'

It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me.''

... فَأَخْلَفْتُم مَّوْعِدِي (٨٦)

that you broke your promise to me!''

قَالُوا...

They said:

The Children of Israel said in reply to Musa's blame and rebuke,

... مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا ...

We broke not our promise to you of our own will,

Meaning by our power and our choice.

... وَلَكِنَّا حُمِّلْنَا أَوْزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا ...

but we were made to carry the weight of the ornaments of the people, then we cast them,

Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test.

This is why Allah said,

... فَكَذَلِكَ أَلْقَى السَّامِرِيُّ (٨٧)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ ...

"...that was what As-Samiri suggested.'' Then he took out (of the fire) for them (a statue of) a calf which was mooing.

... فَقَالُوا هَذَا إِلَـٰهُكُمْ وَإِلَهُ مُوسَى ...

They said: "This is your god, and the god of Musa."

Muhammad bin Ishaq reported that Ibn Abbas said,

> "So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before.''

Allah then says,

...فَنَسِيَ (٨٨)

but he had forgotten.

> This means that he abandoned what he was following of the religion of Islam. This is referring to As-Samiri.

Allah says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ...

Did they not see that it could not return them a word (for answer),

> This is about the calf. `Do they not see that it does not respond to them when they ask it and when they speak to it!'

... وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا (٨٩)

and that it had no power either to harm them or to do them good!

> Meaning in their worldly affairs and matters of the Hereafter.

Ibn Abbas said,

> "Nay, by Allah, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound.''

In a **Hadith** of **Al-Fitun** recorded from Al-Hasan Al-Basri, it is mentioned that;

> this calf's name was Bahmut. In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse.

This is similar to an authentic narration reported from Abdullah bin Umar.

> A man from Iraq asked him about the ruling of mosquitoes' blood if it get on one's garment.
>
> The man wanted to know if it is permissible to pray in such a garment or not.
>
> Ibn Umar replied by saying,
>
> > "Look at the people of Iraq. They killed the grandson of the Messenger of Allah, Al-Hussein, and yet they're asking about the blood of the mosquito.''

وَلَقَدْ قَالَ لَهُمْ هَـرُونُ مِن قَبْلُ يقَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَـنُ فَاتَّبِعُونِى وَأَطِيعُواْ أَمْرِى

20:90 And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.''

قَالُواْ لَن نَّبْرَحَ عَلَيْهِ عَـكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

20:91 They said: "We will not stop worshipping it, until Musa returns to us.''

Harun prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allah tells,

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ ...

And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious,

Allah, the Exalted, informs of Harun's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them.

He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

... فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (٩٠)

so follow me and obey my order.

Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from.''

قَالُوا لَن نَّبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى (٩١)

They said: "We will not stop worshipping it, until Musa returns to us.''

meaning, "We will not cease in our worship of this calf until we hear what Musa has to say about it.''

So they opposed Harun in this matter and they fought against him, nearly killing him.

قَالَ يَـهَـرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا

20:92 (Musa) said: "O Harun! What prevented you when you saw them going astray;''

أَلاَّ تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِى

20:93 "That you followed me not (according to my advice to you)! Have you then disobeyed my order!''

قَالَ يَبْنَؤُمَّ لاَ تَأْخُذْ بِلِحْيَتِى وَلاَ بِرَأْسِى إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِى إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِى

20:94 He (Harun) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you have not respected my word!'''

What happened between Musa and Harun after Musa returned

Allah informs of what happened when Musa returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw down the Divine Tablets that he had in his hand. Then, he grabbed his brother Harun by his head and pulled him towards himself. We expounded upon this previously in Surah Al-A`raf, where we mentioned the **Hadith**,

لَيْسَ الْخَبَرُ كَالْمُعَايَنَةَ

Information is not the same as observation.

Allah tells,

قَالَ يَا هَارُونُ ...

(Musa) said: "O Harun!

Then, he began to blame his brother, Harun, by saying,

... مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (٩٢)

أَلَّا تَتَّبِعَنِ ...

What prevented you when you saw them going astray; that you followed me not!

meaning,

"You should have informed me of this matter as soon as it happened.''

... أَفَعَصَيْتَ أَمْرِي (٩٣)

Have you then disobeyed my order!

"In that which I entrusted to you,''

referring to Musa's statement,

اخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

Replace me among my people, act in the right way and follow not the way of the mischief-makers. (7:142)

قَالَ يَبْنَؤُمَّ ...

He (Harun) said: "O son of my mother!''

This mentioning of the mother was Harun's attempt to soften Musa's anger, because he was Musa's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

... يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ...

O son of my mother! Seize (me) not by my beard, nor by my head!

This was Harun's excuse to Musa for being delayed from coming to him and informing him of the great mishap that took place.

He said,

... إِنِّي خَشِيتُ ...

Verily, I feared,

meaning, "I was afraid to come after you and inform you of this, because I thought you might

accuse me of leaving them alone and causing division between them.''

... أن تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ ...

lest you should say: `You have caused a division among the Children of Israel,

... وَلَمْ تَرْقُبْ قَوْلِي (٩٤)

and you have not respected my word!

This means, "And you did not take care of what I commanded you to do when I left you in charge of them.''

Ibn Abbas said,

"Harun was respectful and obedient to Musa.''

قَالَ فَمَا خَطْبُكَ يسَـمِرِيُّ

20:95 (Musa) said: "And what is the matter with you. O Samiri''

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذلِكَ سَوَّلَتْ لِى نَفْسِى

20:96 (Samiri) said: "I saw what they saw not, so I took a (Qabdah) handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner self suggested to me.''

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِى الْحَيَوةِ أَن تَقُولَ لاَ مِسَاسَ وَإِنَّ لَكَ مَوْعِداً لَّن تُخْلَفَهُ

20:97 Musa said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not;' and verily, you have a promise that will not fail.

وَانظُرْ إِلَى إِلَـهِكَ الَّذِى ظَلْتَ عَلَيْهِ عَاكِفاً لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِى الْيَمِّ نَسْفاً

And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.''

إِنَّمَآ إِلَـهُكُمُ اللَّهُ الَّذِى لا إِلَـهَ إِلاَّ هُوَ وَسِعَ كُلَّ شَىْءٍ عِلْماً

20:98 Your God is only Allah, there is no God but Him. He has full knowledge of all things.

How As-Samiri made the Calf

Allah tells,

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ (٩٥)

(Musa) said: "And what is the matter with you. O Samiri!''

Musa said to As-Samiri, "What caused you to do what you did What presented such an idea to you causing you to do this!''

Muhammad bin Ishaq reported from Ibn Abbas that he said,

"As-Samiri was a man from the people of Bajarma, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islam with the Children of Israel. His name was Musa bin Zafar.''

Qatadah said,

"He was from the village of Samarra.''

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ ...

(Samiri) said: "I saw what they saw not.''

This means, "I saw Jibril when he came to destroy Fir`awn.''

... فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ ...

so I took a handful (**Qabdah**) from the print of the messenger,

This means from the hoof print of his (Jibril's) horse.

This is what is well-known with many of the scholars of Tafsir, rather most of them.

Mujahid said, فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ (so I took a handful (**Qabdah**) from the print of the messenger),

"From under the hoof of Jibril's horse.''

He also said,

"The word **Qabdah** means a palmful, and it is also that which is grasped by the tips of the fingers.''

Mujahid said,

"As-Samiri threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound.''

Thus, he said,

... فَنَبَذْتُهَا ...

and I threw it.

This means, "I threw it along with those who were throwing (jewelry).''

... وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي (٩٦)

Thus my inner self suggested to me.

This means that his soul considered it something good and it was pleasing to his self.

The Punishment of As-Samiri and the burning of the Calf Thereupon,

Allah informs that:

قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَن تَقُولَ لَا مِسَاسَ ...

(Musa) said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not.''

This means, "Just as you took and touched what was not your right to take and touch of the messenger's foot print, such is your punishment in this life, that you will say, `Do not touch (me).''

This means, "You will not touch the people and they will not touch you.''

... وَإِنَّ لَكَ مَوْعِدًا ...

and verily, you have a promise,

This means on the Day of Resurrection.

... لَّنْ تُخْلَفَهُ ...

that will not fail.

you will have no way to escape it.

Qatadah said, أَن تَقُولَ لَا مِسَاسَ (that you will say: `Touch me not'),

"This is referring to a punishment for them and their remnants (i.e. those who have their disease) today still say `Do not touch.''

Concerning Allah's statement,

... وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهُ...

and verily, you have a promise that will not fail,

Al-Hasan, Qatadah and Abu Nahik said,

> "You will not be absent from it.''

... وَانظُرْ إِلَى إِلَهِكَ ...

And look at your god,

that which you worshipped,

... الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ...

to which you have been devoted.

> that which you established worship of, which was the calf.

... لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنسِفَنَّهُ فِي الْيَمِّ نَسْفًا (٩٧)

We will certainly burn it, and scatter its particles in the sea.''

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

Your God is only Allah, there is no God but Him. He has full knowledge of all things.

Musa was saying to them, "This is not your god. Your God is only Allah, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant.

Concerning the statement,

... وَسِعَ كُلَّ شَيْءٍ عِلْمًا

He has full knowledge of all things.

> The word **`Ilm** (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.
>
> أَحَاطَ بِكُلِّ شَىْءٍ عِلْمَا
>
> (Allah) surrounds all things in (His) knowledge. (65:12)

And He says,

وَأَحْصَى كُلَّ شَىْءٍ عَدَداً

And (He) keeps count of all things. (72:28)

Therefore,

لاَ يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ

> Not even the weight of a speck of dust escapes His knowledge. (34:3)

He also says,

وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِى ظُلُمَـتِ الاٌّرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِى كِتَـبٍ مُّبِينٍ

Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (6:59)

And He says,

وَمَا مِن دَآبَّةٍ فِي الأٌرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِى كِتَابٍ مُّبِينٍ

And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book. (11:6)

The **Ayat** that mention this are numerous.

كَذلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَآءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَـكَ مِن لَّدُنَّا ذِكْراً

20:99 Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَـمَةِ وِزْراً

20:100 Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.

خَـلِدِينَ فِيهِ وَسَآءَ لَهُمْ يَوْمَ الْقِيَـمَةِ حِمْلاً

20:101 They will abide in that -- and evil indeed will it be that load for them on the Day of Resurrection.

Allah the Exalted says,

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنبَاء مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِن لَّدُنَّا ذِكْرًا (٩٩)

Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.

Allah, the Exalted, is saying to Prophet Muhammad, `We have told you (O Muhammad) the story of Musa and what happened with him, Fir`awn and his armies, just as it actually happened.

Likewise, We relate to you the information of the past just as it happened, without any increase or decrease.

We also gave you a remembrance from Us, the Mighty Qur'an, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy.

No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad.

No Prophet was given any Book containing as much information than the Qur'an about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allah says about it,

مَنْ أعْرَضَ عَنْهُ ...

Whoever turns away from it,

> This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allah will mislead him and send him on the path to Hell.

This is why Allah says,

مَنْ أعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا (١٠٠)

Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.

> Burden here means sin.
>
> This is as Allah says,
>
> وَمَن يَكْفُرْ بِهِ مِنَ الأَحْزَابِ فَالنَّارُ مَوْعِدُهُ
>
> But those of the sects that reject it, the Fire will be their promised meeting place. (11:17)

This applies generally to whoever the Qur'an reaches of the Arabs, the non-Arabs, the People of the Book and others.

> This is as Allah says,
>
> لأُنذِرَكُمْ بِهِ وَمَن بَلَغ
>
> That I may therewith warn you and whomsoever it may reach. (6:19)

The Qur'an is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allah says,

مَنْ أعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا

خَالِدِينَ فِيهِ ...

Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.

They will not be able to avoid this or escape it.

... وَسَاء لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا (١٠١)

And evil indeed will it be that load for them on the Day of Resurrection.

يَوْمَ يُنفَخُ فِى الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِذٍ زُرْقاً

20:102 The Day when the Sur will be blown: that Day, We shall gather the criminals blue-eyed.

يَتَخَـفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلاَّ عَشْرًا

20:103 They will speak in a very low voice to each other (saying): "You stayed not longer than ten.''

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلاَّ يَوْماً

20:104 We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!''

The Blowing of the Sur and the Day of Resurrection

Allah the Exalted says,

يَوْمَ يُنفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا (١٠٢)

The Day when the **Sur** will be blown: that Day, We shall gather the criminals blue-eyed.

It has been confirmed in a **Hadith** that the Messenger of Allah was asked about the **Sur** and he replied,

قَرْنٌ يُنْفَخُ فِيه

It is a horn that will be blown into.

It has been related in a **Hadith** about the **Sur**, on the authority of Abu Hurayrah that;

> it is a huge horn that has a circumference as large as the heavens and the earth. The angel Israfil will blow into it.

Another **Hadith** has been related which states that the Prophet said,

كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدِ الْتَقَمَ الْقَرْنَ وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَه

> How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).
>
> The people said, "O Messenger of Allah, what should we say!''
>
> He said,

قُولُوا:

حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ عَلَى اللهِ تَوَكَّلْنَا

> Say:
>
> Allah is sufficient for us and what a good protector He is. Upon Allah we place our trust.

Concerning His statement,

.. وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا

And We shall gather the criminals blue-eyed.

> It has been said that this means having blue eyes due to the severity of their horrifying situation.

يَتَخَافَتُونَ بَيْنَهُمْ ...

They will speak in a very low voice to each other.

Ibn Abbas said,

> "This means whispering among themselves.''

This means that some of them will be saying to others,

... إِن لَّبِثْتُمْ إِلَّا عَشْرًا (١٠٣)

You stayed not longer than ten.

> meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so.

Allah, the Exalted, then says,

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ...

We know very well what they will say,

> This means in their condition of conversing amongst themselves.

... إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً ...

when the best among them in knowledge and wisdom will say;

> the one with perfect intelligence amongst them,

... إِن لَّبِثْتُمْ إِلَّا يَوْمًا (١٠٤)

You stayed no longer than a day!

> This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the

establishment of the evidence against them due to the shortness of time that they had.

Allah says about this,

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ

And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour, until His statement, وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ (but you knew not''). (30:55-56)

Allah also says,

أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ

Did We not give you lives long enough, so that whosoever would receive admonition could receive it! And the warner came to you. (35:37)

Allah, the Exalted, also says,

قَـلَ كَمْ لَبِثْتُمْ فِى الأَرْضِ عَدَدَ سِنِينَ

قَالُواْ لَبِثْنَا يَوْماً أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَآدِّينَ

قَالَ إِن لَّبِثْتُمْ إِلاَّ قَلِيلاً لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ

(Allah will say): What number of years did you stay on earth!

They will say: "We stayed a day or part of a day. Ask of those who keep account.''

He (Allah) will say: "You stayed not but a little, if you had only known!'' (23:112-114)

This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

وَيَسْـَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفاً

20:105 And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust.''

فَيَذَرُهَا قَاعاً صَفْصَفاً

20:106 "Then He shall leave it as a level smooth plain.''

لاَّ تَرَى فِيهَا عِوَجاً وَلا أَمْتاً

20:107 "You will see therein no crookedness nor curve.''

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِىَ لاَ عِوَجَ لَهُ

20:108 On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller).

وَخَشَعَتِ الأَصْوَاتُ لِلرَّحْمَـنِ فَلاَ تَسْمَعُ إِلاَّ هَمْساً

And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear except Hamsa.

The destruction of the Mountains, and the Earth becomes a Smooth Plain

Allah says,

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ ...

And they ask you concerning the mountains.

This is a question, will they remain on the Day of Resurrection or will they cease to exist

... فَقُلْ يَنسِفُهَا رَبِّي نَسْفًا (١٠٥)

Say: "My Lord will blast them and scatter them as particles of dust.'' T

his means that He will take them away from their places, wipe them out and remove them completely.

فَيَذَرُهَا ...

Then He shall leave it,

referring to the earth;

... قَاعًا صَفْصَفًا (١٠٦)

as a level smooth plain.

This means one expanse spread out.

The word **Qa`** means a piece of land that is level and the word **Safsafa** is used to place emphasis on this meaning.

It has also been said that **Safsafa** means that which has no vegetation growing in it.

The first meaning is preferred, even though the second meaning is also included by necessity.

In reference to this, Allah says,

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا (١٠٧)

You will see therein no crookedness nor curve.

meaning, `on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.'

Ibn Abbas, Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah and others of the **Salaf** all said the same.

The People will rush towards the Voice of the Caller

Allah says,

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ ...

On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.

On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them.

This is as Allah says,

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا

How clearly will they see and hear, the Day when they will appear before Us! (19:38)

Allah also says,

مُّهْطِعِينَ إِلَى الدَّاعِ

hastening towards the caller. (54:8)

Concerning Allah's statement,

... وَخَشَعَت الْأَصْوَاتُ لِلرَّحْمَن ...

And all voices will be humbled for the Most Gracious,

Ibn Abbas said,

"This means they will be silent.''

As-Suddi also said the same.

... فَلَا تَسْمَعُ إِلَّا هَمْسًا (١٠٨)

And nothing shall you hear except **Hamsa**.

Sa`id bin Jubayr related that Ibn Abbas said,

"This means the steps of feet.''

Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas, Qatadah, Ibn Zayd and others all said the same.

Ali bin Abi Talhah said that Ibn Abbas said, **فَلَا تَسْمَعُ إِلَّا هَمْسًا** (And nothing shall you hear except **Hamsa**),

> "**Hamsa** means a hidden voice.''

This has also been reported from Ikrimah and Ad-Dahhak. Sa`id bin Jubayr said, **فَلَا تَسْمَعُ إِلَّا هَمْسًا** (And nothing shall you hear except **Hamsa**),

> "**Hamsa** means the secret speech and the steps of feet.''

يَوْمَئِذٍ لاَّ تَنفَعُ الشَّفَاعَةُ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَرَضِىَ لَهُ قَوْلاً

20:109 On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِهِ عِلْماً

20:110 He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْماً

20:111 And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.

وَمَن يَعْمَلْ مِنَ الصَّـلِحَـتِ وَهُوَ مُؤْمِنٌ فَلاَ يَخَافُ ظُلْماً وَلاَ هَضْماً

20:112 And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.

The Intercession and the Recompense

Allah, the Exalted, says,

يَوْمَئِذٍ ...

On that day,

the Day of Resurrection,

... لَّا تَنفَعُ الشَّفَاعَةُ ...

no intercession shall avail.

meaning with Him (Allah).

... إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (١٠٩)

except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.

This is similar to His statement,

مَن ذَا الَّذِى يَشْفَعُ عِندَهُ إِلاَّ بِإِذْنِهِ

Who is he that can intercede with Him except with His permission. (2:255)

It is also similar to His statement,

وَكَمْ مِّن مَّلَكٍ فِى السَّمَـوَتِ لاَ تُغْنِى شَفَـعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللَّهُ لِمَن يَشَآءُ وَيَرْضَى

And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with. (53:26)

He also says,

وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَى وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ

And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. (21:28)

He also says,

وَلاَ تَنفَعُ الشَّفَـعَةُ عِندَهُ إِلاَّ لِمَنْ أَذِنَ لَهُ

Intercession with Him profits not except for him whom He permits. (34:23)

And He says,

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَـئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً

The Day that **Ar-Ruh** and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right. (78:38)

In the Two **Sahihs** it is reported from the leader of the Children of Adam and the Noblest of all the creatures to Allah, Muhammad:

آتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ للهِ سَاجِدًا، وَيَفْتَحُ عَلَيَّ بِمَحَامِدَ لَا أُحْصِيهَا الْآنَ، فَيَدَعُنِي مَا شَاءَ أَنْ يَدَعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعْ فَيَحُدُّ لِي حَدًّا، فَأُدْخِلُهُمُ الْجَنَّةَ ثُمَّ أَعُود

I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allah) that I am not able to recall them now. Allah will leave me in this condition as long as He wishes. Then, He will say, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted.''

Then, a designated group will be allowed for me (to intercede on their behalf). Allah will then enter them into Paradise and I will return (to repeat the process again).

The Prophet mentioned doing this four times. May Allah's blessings and peace be upon him and the rest of the Prophets as well.

In another **Hadith** it also mentions that he said,

يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ،

فَيُخْرِجُونَ خَلْقًا كَثِيرًا،

ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيمَانٍ،

أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً،

مَنْ كَانَ فِي قَلْبِهِ أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيمَانٍ

Allah, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart.''

So a large number of people will be brought out.

Then He will say,

"Bring out of the Fire whoever has a half of a seed's weight of faith in his heart.

Bring out whoever has the weight of a speck of dust in his heart.

Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart.''

And the **Hadith** continues.

Concerning Allah's statement,

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ...

He knows what happens to them and what will happen to them,

He encompasses all creation with His knowledge.

... وَلَا يُحِيطُونَ بِهِ عِلْمًا (١١٠)

but they will never encompass anything of His knowledge.

This is like His statement,

وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ

And they will never encompass anything of His knowledge except that which He wills. (2:255)

Concerning Allah's statement,

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّوم ...

And (all) faces shall be humbled before the Ever Living, the Sustainer.

Ibn Abbas and others said,

> "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep.''
>
> He is the maintainer of everything. He determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without.

Concerning His statement,

.... وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا (١١١)

And he who carried wrongdoing, will be indeed a complete failure.

> meaning on the Day of Resurrection. For verily, Allah will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns.

In the **Sahih**, it is recorded that the Prophet said,

إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَة

> Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.

And the true failure is for whoever meets Allah while associating partners with Him. Allah the Exalted says, إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ("Verily, associating partners with Me is the great wrongdoing'').

Allah's statement,

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا (١١٢)

And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.

After Allah mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed.

This means that their evils will not be increased and their good deeds will not be decreased.

This was stated by Ibn Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and others.

Zulm means an increase that comes from the sins of others being placed upon the person, and **Hadm** means a decrease.

وَكَذَلِكَ أَنزَلْنَـهُ قُرْءَاناً عَرَبِيّاً وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْراً

20:113 And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa, or that it may cause them to have a lesson from it.

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلاَ تَعْجَلْ بِالْقُرْءانِ مِن قَبْلِ إَن يُقْضَى إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِى عِلْماً

20:114 Then High above all be Allah, the True King. And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.''

The Qur'an was revealed so that the People would have Taqwa and reflect

Allah says,

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا ...

And thus We have sent it down as a Qur'an in Arabic,

After Allah, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'an was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

... وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ ...

and have explained therein in detail the warnings, in order that they may have **Taqwa** of,

This means: so that they will leave off sins, forbidden things and lewd abominations.

... أَوْ يُحْدِثُ لَهُمْ ذِكْرًا (١١٣)

or that it may cause them to have a lesson from it.

This means: to produce acts of obedience and deeds that will bring one closer to Allah.

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ...

Then High above all be Allah, the True King.

This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true, the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

The Command to the Prophet to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allah's statement,

... وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ ...

> And be not in haste with the Qur'an before its revelation is completed to you,

This is similar to Allah's statement,

لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

> Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you). (75:16-19)

It is confirmed in the **Sahih** on the authority of Ibn Abbas, who said that;

> the Messenger of Allah used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital. Then, Allah revealed this **Ayah**. This means that whenever Jibril would say an **Ayah**, the Prophet would say it with him due to his eagerness to memorize it. Then, Allah guided him to that which was easier and lighter in this matter, to relieve him of this difficulty.
>
> Allah said,

لاَ تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ

Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. (75:16-17)

Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it.''

فَإِذَا قَرَأْنَـهُ فَاتَّبِعْ قُرْءَانَهُ

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you). (75:18-19)

And He said in this **Ayah**,

... وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَى إِلَيْكَ وَحْيُهُ ...

And be not in haste with the Qur'an before its revelation is completed to you,

This is a command to the Prophet to listen quietly: `Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

... وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

and say: "My Lord! Increase me in knowledge.''

meaning, "Give me more knowledge from You.''

Ibn Uyaynah said,

"The Prophet did not cease increasing (in knowledge) until Allah, the Mighty and Sublime, took him (i.e. he died).''

وَلَقَدْ عَهِدْنَآ إِلَى ءَادَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْماً

20:115 And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.

وَإِذْ قُلْنَا لِلْمَلَـئِكَةِ اسْجُدُواْ لأَدَمَ

20:116 And (remember) when We said to the angels: "Prostrate yourselves to Adam.''

فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى

They prostrated themselves (all) except Iblis; he refused.

فَقُلْنَا يـآدَمُ إِنَّ هَـذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلاَ يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى

20:117 Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.''

إِنَّ لَكَ أَلاَّ تَجُوعَ فِيهَا وَلاَ تَعْرَى

20:118 "You will never be hungry therein nor naked.''

وَأَنَّكَ لاَ تَظْمَؤُا فِيهَا وَلاَ تَضْحَى

20:119 "And you (will) suffer not from thirst therein nor from the sun's heat.''

فَوَسْوَسَ إِلَيْهِ الشَّيْطَـنُ قَالَ يـآدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لاَّ يَبْلَى

20:120 Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away!''

فَأَكَلا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ

20:121 Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering.

وَعَصَى ءَادَمُ رَبَّهُ فَغَوَى

Thus Adam disobeyed his Lord, so he went astray.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

20:122 Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

The Story of Adam and Iblis

Allah tells,

وَلَقَدْ عَهِدْنَا إِلَى آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (١١٥)

And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.

Ibn Abi Hatim recorded that Ibn Abbas said,

"Verily, man was named **Insan** only because he was given a covenant, but he forgot it (**Nasiya**).''

Ali bin Abi Talhah reported the same from Ibn Abbas.

Mujahid and Al-Hasan said that he forgot means,

"He abandoned it.''

Concerning Allah's statement,

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ...

And when We said to the angels: "Prostrate yourselves to Adam.''

He, Allah mentions how Adam was honored and what respect was given to him. He mentions how He favored him over many of those whom He created.

A discussion of this story has already preceded in Surah **Al-Baqarah**, Surah **Al-A`raf**, Surah **Al-Hijr** and Surah **Al-Kahf**. It will also be mentioned again at the end of Surah **Sad**.

In this story, Allah mentions the creation of Adam and that He commanded the angels to prostrate to Adam as a sign of honor and respect. He also explains the enmity of Iblis for the Children of Adam and for their father, Adam, before them.

Due to this Allah says,

... فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى (١١٦)

They prostrated themselves (all) except Iblis; he refused.

This means that he refrained from prostrating and became arrogant.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ ...

Then We said: "O Adam! Verily, this is an enemy to you and to your wife...''

here wife refers to **Hawwa**'.

... فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى (١١٧)

So let him not get you both out of Paradise, so that you will be distressed.

meaning, `Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى (١١٨)

Verily, you will never be hungry therein nor naked.

The reason that Allah combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى (١١٩)

And you (will) suffer not from thirst therein nor from the sun's heat.

These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the suns heat is the external heat.

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (١٢٠)

Then **Shaytan** whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away!'

It has already been mentioned that he caused them to fall through deception.

وَقَاسَمَهُمَآ إِنِّي لَكُمَا لَمِنَ النَّـصِحِينَ

And he swore by Allah to them both: "Verily, I am one of the sincere well-wishers for you both.'' (7:21)

It has already preceded in our discussion that Allah took a promise from Adam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblis did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (**Shajarat Al-Khuld**). This meant that anyone who ate from it would live forever and always remain.

A **Hadith** has been narrated which mentions this Tree of Eternity. Abu Dawud At-Tayalisi reported from Abu Hurayrah that the Prophet said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْد

Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.

Imam Ahmad also recorded this narration.

Concerning Allah's statement,

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا ...

Then they both ate of the tree, and so their private parts became manifest to them,

Ibn Abi Hatim recorded that Ubayy bin Ka`b said that the Messenger of Allah said,

إِنَّ اللهَ خَلَقَ آدَمَ رَجُلًا طُوَالًا كَثِيرَ شَعْرِ الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٍ،فَلَمَّا ذَاقَ الشَّجَرَةَ سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ مِنِّي تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ لَا، وَلَكِنِ اسْتِحْيَاءً، أَرَأَيْتَ إِنْ تُبْتُ وَرَجَعْتُ أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَم

Verily, Allah created Adam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Adam, are you fleeing from me!''

When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise!''

Allah replied, "Yes.''

This is the meaning of Allah's statement,

فَتَلَقَّى ءَادَمُ مِن رَّبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ

Then Adam received from his Lord Words. And his Lord pardoned him. (2:37)

However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka`b. Al-Hasan did not hear this **Hadith** from Ubayy.

It is questionable as to whether this narration can be correctly attributed to the Prophet.

Allah said,

... وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ...

And they began to cover themselves with the leaves of the Paradise for their covering.

Mujahid said,

"They patched the leaves on themselves in the form of a garment.''

Qatadah and As-Suddi both said the same.

Concerning Allah's statement,

... وَعَصَى آدَمُ رَبَّهُ فَغَوَى (١٢١)

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى (١٢٢)

Thus Adam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

حَاجَّ مُوسَى آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أَخْرَجْتَ النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشْقَيْتَهُمْ؟ قَالَ آدَمُ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ، أَتَلُومُنِي عَلَى أَمْرٍ كَتَبَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟ قال رسول اللهصلى الله عليه وسلّم: فَحَجَّ آدَمُ مُوسَى

Musa argued with Adam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!''

Adam replied, "Are you the one whom Allah chose for His Divine Messages and His direct Speech! Are you blaming me for a matter that Allah wrote upon me before He created me!''

Then, the Messenger of Allah said, (Thus, Adam defeated Musa.

This **Hadith** has various routes of transmission in the Two **Sahihs** as well as the **Musnad** collections.

قَالَ اهْبِطَا مِنْهَا جَمِيعاً بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

20:123 He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others.

فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ اتَّبَعَ هُدَاىَ فَلاَ يَضِلُّ وَلاَ يَشْقَى

Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed.

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُ مَعِيشَةً ضَنكاً وَنَحْشُرُهُ يَوْمَ الْقِيـمَةِ أَعْمَى

20:124 But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.''

قَالَ رَبِّ لِمَ حَشَرْتَنِى أَعْمَى وَقَدْ كُنتُ بَصِيراً

20:125 He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).''

قَالَ كَذَلِكَ أَتَتْكَ آيَـتُنَا فَنَسِيتَهَا وَكَذلِكَ الْيَوْمَ تُنْسَى

20:126 (Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.''

The Descent of Adam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allah says;

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ...

He (Allah) said: "Get you down, both of you, together, some of you are an enemy to some others.

Allah says to Adam, **Hawwa**' and Iblis, "Get down from here, all of you.'' This means each of you should get out of Paradise.

We expounded upon this in Surah **Al-Baqarah**.

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

Some of you as enemies to others. (2:36)

He (Allah) was saying this to Adam and his progeny and Iblis and his progeny.

Concerning Allah's statement,

... فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى ...

Then if there comes to you guidance from Me,

Abu Al-Aliyyah said,

> "This (guidance) means the Prophets, the Messengers and the evidence.''

... فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى (١٢٣)

Then whoever follows My guidance he shall neither go astray nor shall be distressed.

Ibn Abbas said,

> "He will not be misguided in this life and he will not be distressed in the Hereafter.''

وَمَنْ أَعْرَضَ عَن ذِكْرِي ...

But whosoever turns away from My Reminder,

> This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it.''

... فَإِنَّ لَهُ مَعِيشَةً ضَنكًا ...

verily, for him is a life of hardship,

> meaning, his life will be hard in this world. He will have no tranquility and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life.

Concerning His statement,

... وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى (١٢٤)

and We shall raise him up blind on the Day of Resurrection.

Mujahid, Abu Salih and As-Suddi said,

> "This means he will have no proof.''

Ikrimah said,

> "He will be made blind to everything except Hell.''
>
> This is as Allah says,
>
> وَنَحْشُرُهُمْ يَوْمَ الْقِيَـمَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَّأْوَاهُمْ جَهَنَّمُ
>
> And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell. (17:97)

This is why Allah says,

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا (١٢٥)

He will say:O my Lord! Why have you raised me up blind, while I had sight (before).

> This means in the life of this world.

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى (١٢٦)

(Allah) will say: "Like this Our **Ayat** came unto you, but you disregarded them, and so this Day, you will be neglected.

> Meaning, "When you turned away from the signs of Allah and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you.''

فَالْيَوْمَ نَنسَـهُمْ كَمَا نَسُواْ لِقَآءَ يَوْمِهِمْ هَـذَا

So this Day We shall forget them as they forgot their meeting of this Day. (7:51)

For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'an, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'an has been warned against from a different aspect. It has been reported in the **Sunnah** that it is absolutely forbidden and there is a serious threat against one who forgets Qur'an (that he previously memorized).

وَكَذلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِـَايَـتِ رَبِّهِ وَلَعَذَابُ الاٌّخِرَةِ أَشَدُّ وَأَبْقَى

20:127 And thus do We requite him who transgresses beyond bounds and believes not in the Ayat of his Lord; and the torment of the Hereafter is far more severe and more lasting.

Severe Torment for Him Who transgresses beyond bounds

Allah says:

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِآيَاتِ رَبِّهِ ...

And thus do We requite him who transgresses beyond bounds and believes not in the **Ayat** of his Lord;

Allah says: `Thus We do requite those who transgress beyond bounds and belie the **Ayat** of Allah in this world and in the Hereafter.'

لَّهُمْ عَذَابٌ فِى الْحَيَوةِ الدُّنْيَا ولَعَذَابُ الأٌّخِرَةِ أَشَقٌّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ

For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allah. (13:34)

Therefore Allah said,

... ولَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى (١٢٧)

and the torment of the Hereafter is far more severe and more lasting.

meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment.

Allah's Messenger said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ

Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَـكِنِهِمْ

20:128 Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk!

إِنَّ فِى ذَلِكَ لأَيَـتٍ لاٌّوْلِى النُّهَى

Verily, in this are signs indeed for men of understanding.

وَلَوْلاَ كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَاماً وَأَجَلٌ مُّسَمًّى

20:129 And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ ءَانَآءِ الَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

20:130 So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.

Many Nations were destroyed and in Them is a Lesson

Allah, the Exalted, says,

أَفَلَمْ يَهْدِ ...

Is it not a guidance for them...

This is addressed to those who reject what the Prophet came to them with:

... لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ...

(to know) how many generations We have destroyed before them, in whose dwellings they walk!

`We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited,

moving about in the dwellings of those of the past.'

... إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ (١٢٨)

Verily, in this are signs indeed for men of understanding.

This means those who have sound intellect and correct understanding.

This is as Allah says,

أَفَلَمْ يَسِيرُواْ فِى الأٌّرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لاَ تَعْمَى الأٌّبْصَـرُ وَلَـكِن تَعْمَى الْقُلُوبُ الَّتِى فِى الصُّدُورِ

Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear! Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind. (22:46)

Allah also said in Surah **Alif Lam Mim As-Sajdah**,

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِى مَسَاكِنِهِمْ

Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about. (32:26)

Then, Allah, the Exalted, says,

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُسَمًّى (١٢٩)

And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).

This means that if it were not for the Word that had already preceded from Allah -- that He would not punish anyone until the proof had been

established against him and the punishment would take place at an appointed time that He has already determined for these rejecters -- then the punishment would certainly seize them immediately.

The Command to be patient and perform the Five daily Prayers

Allah comforts His Prophet by saying to him,

فَاصْبِرْ عَلَى مَا يَقُولُونَ ...

So bear patiently what they say,

This means, "Be patient concerning their rejection of you.''

... وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ ...

And glorify the praises of your Lord before the rising of the sun,

This is speaking of the Morning (**Fajr**) prayer.

... وَقَبْلَ غُرُوبِهَا ...

and before its setting,

This is speaking of the Mid-afternoon (`**Asr**) prayer.

This has been mentioned in the Two **Sahihs** on the authority of Jarir bin Abdullah Al-Bajali, who said,

"Once we were sitting with the Messenger of Allah when he looked up at the moon on a night when it was full.

He said,

إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا

Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before sunrise (**Fajr**) and before sunset (**`Asr**), then you should do so.

Then he recited this **Ayah**.''

Imam Ahmad recorded that `Umarah bin Ru'aybah that he heard the Messenger of Allah saying,

لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

Anyone who prays before sunrise and before sunset will never enter the Hellfire.

This was also recorded by Muslim.

Concerning Allah's statement,

... وَمِنْ آنَاء اللَّيْلِ فَسَبِّحْ ...

and during some hours of the night, glorify the praises.

This means during its hours offer the late night (**Tahajjud**) prayer.

Some of the scholars said it also means the after sunset (**Maghrib**) and the night (**`Isha'**) prayers.

.... وَأَطْرَافَ النَّهَارِ ...

and at the ends of the day,

This is the opposite of the hours of the night.

... لَعَلَّكَ تَرْضَى (١٣٠)

that you may become pleased.

As Allah says,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And verily, your Lord will give you (all good) so that you shall be well-pleased. (93:5)

In the **Sahih**, it is recorded that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى يَاأَهْلَ الْجَنَّةِ،

فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ،

فَيَقُولُ: هَلْ رَضِيتُمْ ؟

فَيَقُولُونَ: رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ،

فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ،

فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْذَلِكَ ؟

فَيَقُولُ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا

Allah, the Exalted, says, "O people of Paradise.''

They will reply, "We are here at Your service and Your pleasure our Lord.''

He will then say, "Are you all pleased?''

They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation.''

Allah will then say, "Verily, I am going to give you something better than that.''

They will say, "And what thing could be better than that?''

Allah will say, "I have allowed for you My pleasure, so I will never be angry with you again after this.''

In another **Hadith**, it states that it will be said,

يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ:

فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُثْقِلْ مَوَازِينَنَا وَيُزَحْزِحْنَا عَنِ النَّارِ وَيُدْخِلْنَا الْجَنَّةَ،

فَيُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ،

فَوَ اللهِ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ الزِّيَادَةَ

"O people of Paradise, verily you all have an appointed promise with Allah that He would like to fulfill for you.''

They will say, "And what is that! Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise!''

Then, the veil will be lifted and they will gaze upon Him (Allah).

By Allah, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).

وَلاَ تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَجاً مِّنْهُمْ زَهْرَةَ الْحَيَوةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى

20:131 And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.

وَأْمُرْ أَهْلَكَ بِالصَّلَوةِ وَاصْطَبِرْ عَلَيْهَا

20:132 And enjoin Salah on your family, and be patient in offering them.

لاَ نَسْأَلُكَ رِزْقاً نَّحْنُ نَرْزُقُكَ

We ask not of you a provision: We provide for you.

وَالْعَـقِبَةُ لِلتَّقْوَى

And the good end is for those who have Taqwa.

Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allah

Allah, the Exalted, says,

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنيَا لِنَفْتِنَهُمْ فِيهِ ...

And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby.

But the provision of your Lord is better and more lasting.

Allah, the Exalted, says to His Prophet Muhammad, "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful.''

Mujahid said, أَزْوَاجًا مِّنْهُمْ (various groups of them),

"This means the wealthy people.''

This means, "Verily, We have given you (O Muhammad) better than that which We have given them.''

This is just as Allah says in another **Ayah**,

وَلَقَدْ ءاتَيْنَـكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ

لاَ تَمُدَّنَّ عَيْنَيْكَ

And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'an. Look not with your eyes ambitiously. (15:87-88)

Likewise, that which Allah has stored for His Messenger in the Hereafter is something extremely great. It is an unlimited reward that cannot be described.

This is as Allah says,

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

And verily, your Lord will give you so that you shall be well-pleased. (93:5)

For this reason, Allah says,

... وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَى (١٣١)

But the provision of your Lord is better and more lasting.

In the **Sahih** it is recorded that;

Umar bin Al-Khattab entered upon the Messenger of Allah while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet) lying down upon a sandy straw mat. There was nothing in the house except a pile of **sant** tree pods and some hanging equipment.

Umar's eyes filled with tears (upon seeing this), so the Messenger of Allah said to him,

مَايُبْكِيكَ يَا عُمَرُ؟

What makes you cry, O Umar?

He replied, "O Messenger of Allah, verily Kisra and Caesar are living in their luxurious conditions,

yet you are the chosen Friend of Allah amongst His creation!''

The Prophet said,

أَوَ فِي شَكٍّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟

أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا

Do you have doubt, O son of Al-Khattab?

Those people have had their good hastened for them in the life of this world.

Thus, the Prophet was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allah. He would never save anything for himself for the next day.

Ibn Abi Hatim reported from Abu Sa`id that the Messenger of Allah said,

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللهُ لَكُمْ مِنْ زَهْرَةِ الدُّنْيَا

Verily, the thing I fear most for you all is what Allah will allow you to acquire of the splendor of this world.

They (the Companions) said, "What is the splendor of this world, O Messenger of Allah?''

He said,

بَرَكَاتُ الْأَرْض

The blessings of the earth.

Qatadah and As-Suddi said,

> "The splendor of this worldly life means the beautiful adornments of the life of this world.''

Qatadah said, لِنَفْتِنَهُمْ فِيهِ (that We may test them thereby),

"So that We may put them to trial.''

Concerning Allah's statement,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ...

And enjoin the **Salah** on your family, and be patient in offering them.

This means to save them from the punishment of Allah by the establishment of the prayer, and you also be patient in performing it.

This is as Allah says,

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ قُوا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً

O you who believe! Ward off yourselves and your families against a Fire (Hell). (66:6)

Ibn Abi Hatim recorded that Zayd bin Aslam reported from his father that;

he and Yarfa' would sometimes spend the night at Umar bin Al-Khattab's.

Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does.''

When he would awaken, he would make his family get up as well. He would say, وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا (And enjoin the **Salah** on your family, and be patient in offering them).''

Allah said;

... لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ ...

We ask not of you a provision: We provide for you.

This means that if you establish the prayer, your sustenance will come to you from where you did not expect.

This is as Allah says,

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاًوَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ

And whosoever has **Taqwa** of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. (65:2-3)

Allah also says,

وَمَا خَلَقْتُ الْجِنَّ وَالإِنسَ إِلاَّ لِيَعْبُدُونِ

And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone). until,

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allah is the All-Provider, Owner of Power, the Most Strong. (51:56-58)

Thus, Allah says, **لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ** (We ask not of you a provision: We provide for you).

Verily, At-Tirmidhi and Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنىً وَأَسُدَّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أَسُدَّ فَقْرَكَ

Allah, the Exalted, says, "O son of Adam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs.''

It is also reported from Zayd bin Thabit that he heard the Messenger of Allah saying,

مَنْ كَانَتِ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتِ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ

Whoever makes the worldly life his major concern, then Allah will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this

world anything except that which has already been written for him.

Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).

Concerning Allah's statement,

... وَالْعَاقِبَةُ لِلتَّقْوَى (١٣٢)

And the good end is for those who have **Taqwa**.

This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allah.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ

20:133 They say: "Why does he not bring us a Sign from His Lord?"

أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى

Has there not come to them the proof of that which is in the former papers (Scriptures)!

وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى

20:134 And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger we should certainly have followed Your Ayat, before we were humiliated and disgraced.''

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

20:135 Say: "Each one is waiting, so wait you too; and you shall know who are they that are on As-Sirat As-Sawi. And who are they that have let themselves be guided.

The Request of the Polytheists for Proofs while the Qur'an is itself a Proof

Allah, the Exalted, informs about the disbelievers in their statement,

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ...

They say: "Why does he not bring us a Sign from His Lord?"

This means, `Why doesn't Muhammad bring us some proof from his Lord?' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allah.

Allah, the Exalted, said,

... أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولَى (١٣٣)

Has there not come to them the proof of that which is in the former papers (Scriptures)!

This means the Qur'an which Allah revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that

were falsely placed in these Books and attributed to them.

This **Ayah** is similar to Allah's statement in Surah **Al-`Ankabut**,

وَقَالُواْ لَوْلاَ أُنزِلَ عَلَيْهِ ءايَـتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا الأٌيَـتُ عِندَ اللَّهِ وَإِنَّمَآ أَنَاْ نَذِيرٌ مٌّبِينٌ

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ الْكِتَـبَ يُتْلَى عَلَيْهِمْ إِنَّ فِى ذلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ

And they say: "Why are not signs sent down to him from his Lord!''

Say: "The signs are only with Allah, and I am only a plain warner.''

It is not sufficient for them that We have sent down to you the Book which is recited to them! Verily, herein is mercy and a reminder for a people who believe. (29:50-51)

In the Two **Sahihs**, it is recorded that the Messenger of Allah said,

مَا مِنْ نَبِيَ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ عَلَىمِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيتُهُ وَحْيًا أَوْحَاهُ اللهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةَ

There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allah has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.

In this **Hadith**, the Prophet only mentioned the greatest of the signs that he was given, which is the Qur'an. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them.

Then Allah says,

وَلَوْ أَنَّا أَهْلَكْنَاهُم بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا ...

And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger...''

This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said, **رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا** (Our Lord! If only You had sent us a Messenger), meaning, `before you destroyed us, so we could have believed in him and followed him.'

This is like Allah said,

... فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَى (١٣٤)

we should certainly have followed Your **Ayat**, before we were humiliated and disgraced.

Allah, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

وَلَوْ جَآءَتْهُمْ كُلُّ ءايَةٍ حَتَّى يَرَوُاْ الْعَذَابَ الأٌّلِيمَ

Even if every sign should come them, until they see the painful torment. (10:97)

This is as Allah says,

وَهَـذَا كِتَـبٌ أَنزَلْنَـهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُواْ لَعَلَّكُمْ تُرْحَمُونَ

And this is a blessed Book which We have sent down, so follow it and have **Taqwa** (of Allah), that you may receive mercy. Until His statement, **بِمَا كَانُواْ يَصْدِفُونَ** (because of their turning away). (6:155-157)

Allah also says,

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَى مِنْ إِحْدَى الاٌّمَمِ

And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them). (35:42)

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا

And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. (6:109) to the completion of those Ayat.

Then, Allah says,

قُلْ...

Say:

"Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinance.''

... كُلٌّ مُّتَرَبِّصٌ ...

Each one is waiting,

among you and us;

... فَتَرَبَّصُوا ...

so wait you too;

This is a command to await (anticipate).

... فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ ...

and you shall know who are they that are on **As-Sirat As-Sawi**.

This means the straight road.

... وَمَنِ اهْتَدَى (١٣٥)

And who are they that have let themselves be guided.

meaning guidance to the truth and the path of right guidance.

This is similar to Allah's statement,

وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلاً

And they will know, when they see the torment, who it is that is most astray from the path! (25:42)

And Allah said,

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الأَشِرُ

Tomorrow they will come to know who is liar, the insolent one! (54:26)

This is the end of the Tafsir of Surah **Ta Ha**, and all praise and gratitude is due to Allah.